

W. S. Reed  
Dallas Center,  
Iowa 50063

# BIBLE MONITOR

VOL. LI

JANUARY 1, 1973

NO.1

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## WHAT HOLDS THE NEW YEAR?

What holds the New Year? Ominous and black  
The heavy clouds that spread from sky to sky;  
And failing hearts cry out aloud in fear,  
As every sign declares His coming nigh.

What holds the New Year? Dread, or happy trust  
In Him who holds this world in His hand,  
Whose wisdom infinite controls each part,  
And in whose presence shortly we shall stand?

What holds the New Year? Grant that it may be  
Fruition of the faith that shall be sight,  
When Christ Himself shall cleave with joyful shout  
These awful clouds of hate and fear and night.

What holds the New Year? For the child of God,  
It holds a promise brighter than the day;  
That Christ shall soon fulfill that glorious hope  
And come to catch His waiting bride away.

—Gracia L. Fero



## MEDITATIONS FOR THE NEW YEAR

Again we come to the beginning of a new year. Time has a way of slipping by and before we realize it we are at the threshold of the New Year. We acknowledge that our Heavenly Father has blessed and been with us in many ways throughout the past year for which we are thankful.

As we look to the New Year, we know not what lies before us. Certainly, world conditions are such that it is easy to be pessimistic. There is so much strife, confusion, and discontent in the world. The god of this world has blinded the minds of so many that they cannot see the true values of life.

Although we are aware of these disturbing conditions, we want to call our attention to some things that will contribute to our peace and comfort of mind and heart. A proper attitude of mind is important. In these days there is still much of love and joy and goodness. The Apostle Paul wrote to the Philippians thus, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus," Phil. 4:6,7. If we have "the peace of God which passeth all understanding" our hearts and minds will be kept from the cares of this world.

The Apostle continues, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things," vs. 8. If we could only keep our minds and our eyes on Heaven and Heavenly things instead of gazing on the fearful things about our feet, we would not so quickly sink in despair.

We should maintain a spirit of hope. Such hope would not be that of mere wishful thinking. Rather, it should be that of the writer of Hebrews, "Which hope we have as an anchor of the soul, both sure and steadfast. . .," Heb. 6:19. "And every man that hath this hope purifieth himself, even as he is pure," I Jn. 3:3. If we are moved to purify our hearts, then we have confidence in God.

An unwavering faith and trust in God is essential in the New Year. Although we feel sometimes that evil has the ascendancy, yet we know that God is still on the Throne. The Word tells us that "evil men and seducers shall wax worse and worse, deceiving and being deceived," II Tim. 3:13. Undoubtedly, the closer we come to the time of Jesus' return, the more wicked men will become. And as Satan sees his time is growing short, the more trouble he will stir up. But let us take courage! Our Heavenly Father has said in His Word, "I will never leave thee nor forsake thee." He watches over

His own. God's people of old had many trials and tribulations, but God always took care of them. We have the same God as they, so let us face the future with hope and courage.

As Christians we need to have the spirit of love. There is so much ill will and hatred in the world today. We can keep up a spirit of love in our homes. We can also show a spirit of love to those with whom we come in contact — even to the unlovely.

If we maintain a spirit of hope; if we have implicit faith and confidence in our Heavenly Father; if we have a spirit of love in our hearts for those about us—then we may have "the peace of God which passeth all understanding" throughout the coming year.



## HE DID WHAT HE COULD

A young man accepted for the African missionary field reported at New York for passage, but found on further examination that his wife could not stand the climate. He was heartbroken, but he prayerfully returned to his home and determined to make all the money he could to be used in spreading the Kingdom Of God over the world. His father, a dentist, had started to make, on the side, an unfermented wine for the communion service. The young man took the business over and developed it until it assumed vast proportions — his name was Welch, whose family still manufactures grapejuice. He has given literally hundreds of thousands of dollars to the work of missions. Every job is missionary work when we interpret it by stewardship.

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.

## LEAVE ALL OR ALL LEAVE

The Gospels make two contrasting statements about the disciples of Jesus. Luke 5:11 records, "They forsook all, and followed him." Mark 14:50 reports, "And they all forsook him, and fled." The people who had left all, all left.

This is hard to understand. The disciples did not forsake the Lord because they had not made a sufficient investment in His cause. They had left all to follow Him.

Some, it is true, do not prize highly enough their relationship to God because they have not put enough into it. It is, for them, "easy come, easy go." Rarely do we cherish what is cheap for us.

On the other hand, what demands much of us is usually dear to us. We value in life that which costs us most in terms of the investment of ourselves.

There is still no way to follow Jesus without forsaking all. One student said to his sponsor, "I don't want Jesus Christ to be first in my life anymore."

The sponsor, who knew the boy's devotion, looked at him with a puzzled expression.

"If He's first in my life," the other explained, "that presupposes there must be other things second and third and forth and fifth. If that is true, then these things will be vying for first place. I just want Him to be my Life."

Yet it sometimes happens that even those who have left all later leave the Lord. Some claim when this happens it only proves that these people had not really left all in the first place. They seem to backslide, but in truth they have never "slidden forward."

I John 2:19 is quoted in defense of this explanation: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

What such an explanation ignores is the antecedent of the pronoun "they." That antecedent is clearly given in verse 18: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now there are many antichrists; whereby we know it is the last time."

Those who go out under these circumstances are the "antichrists" that multiply in our day even as they had begun to do in the day in which John wrote. One has but to run over the list of cults that have originated within some branch of the Christian Church to note what a large percentage of them deny the unqualified deity of Christ Jesus. Whatever nice things they may say about Jesus, in a very literal sense they are anti-Christ.

Yet the sober truth is that even some who have been sanctified by "the blood of the covenant" may turn and trample it under their feet.



Failure such as this occurs in other areas of life as well. There is no line of business that does not have its bankrupts. There is no school without dropouts. In every endeavor in life we often witness the loss of high ideals, the dimming of bright hopes, the slackening of drive and dedication. Many put their hands to the plow but later turn back. Many begin the race. But the prize goes to the runner who finishes.

It is particularly serious in the spiritual life because more than professional or scholastic success is at stake. At stake is the eternal destiny of the individual and those he influences.

What can be done to prevent people becoming dropouts from the school of Christ, or bankrupts in the business of Christian living? What do we need to make the journey successfully?

First, it is important to be sure that the separation from the old life is really complete. Unburned bridges or lines still fastened to the shore will surely defeat the purposes of the new life.

The writer to the Hebrews makes an important observation about Abraham and his family when they left their Caldean birthplace. "If they had been mindful of that country from whence they came out, they might have had opportunity to have returned" (Hebrews 11:15). The newer translations strengthen the statement: "They would have had opportunity to have returned."

The way back was always open. If they had kept their "minds full" of the country they had left, they would almost certainly have been drawn back when the way ahead was rough or hard.

Second, the vacuum left when the old life is discarded must be filled. Abraham and his family showed that they were seekers for "a better country." They were pilgrims, not tramps. They had a destination. They were not just wandering.

To be empty is to be in danger. In the parable of Jesus, the house from which the demon was driven out but which was left empty was soon filled with seven others worse than the one that had been expelled.

The unplanned, unguided day is the day of danger. Unredeemed time, said St. Paul, too easily becomes evil time (Ephesians 5:16). The drifting life always winds up on the rocks.

Whatever other factors may have been involved, from the human point of view there is little doubt as to the secret of Daniel's spiritual stature. It was that he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Daniel 1:8).

Daniel had some principles that were nonnegotiable. He had settled some questions in advance. He was therefore free to deal directly with the crises that came into his life because he had already faced the primary issues.

There is one encouraging note in the gospel record about those who left Him for whom they had left all. With the exception of Judas,



they came back. The greatest single lack in their lives was met at Pentecost. Born of the Spirit and filled with the Spirit, they never left Him again.

In His commentary on the troubles of the last times, Jesus said, "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matthew 24:12-13).

The word translated "endure" is a word of many meanings. It means to abide, to tarry, to wait for, to be patient. Its main thrust is the idea of keeping on, unafraid, in face of whatever obstacles may be found. Having left all to follow Him, we must never leave Him at all.

—W. T. Purkiser



## WHERE DOES MY TIME GO?

The Apostle Paul warned his friends to make good use of the time because the times were bad (Ephesians 5:16).

When he was nine years of age, John Quincy Adams wrote to his father, ". . . My thoughts are running after bird's eggs, play and trifles, till I get vexed with myself. Mamma has a troublesome task to keep me studying. I own I am ashamed of myself. I had but just entered the third volume of Rollin's History. . . I am determined this week to be more diligent. I have set myself a stint to read the third volume half out. . . I wish, sir, you would give me in writing some instructions with regard to the use of my time and advise me how to proportion my studies and play, and I will keep them by me, and endeavor to follow them."

Young Adams faced the problem that has faced millions before and after him. At an early age he was showing the traits of character that were later to lead to his election to the presidency of the United States. He had early grasped the truth that the difference between the successful and the unsuccessful man lies in a large measure in how well they make use of their time.

There is a vast difference between a busy day and a productive day. Parkinson's "law" says that "work expands so as to fill the time available for its completion." This, of course, can refer to spiritual tasks as well as the secular.

Did you ever stop to see just how much time you have in your schedule for the work of the Lord? Out of the 24 hours in each workday, your minimum time commitments will be somewhat as follows: sleep — about eight hours; dressing and personal hygiene, morning and night — about one hour; eating — two or three hours; work hours — about eight hours; and going to and from work — about one or two hours.

This adds up to 20 to 22 hours each weekday. This leaves us two to four hours. It's not really very much time. So far as our weekday activities are concerned we must control our time carefully or we will find those few hours preempted by things that are trivial.

St. Augustine wrote: "What is time? Who is able easily and briefly to explain it? Who is able so much as in thought to comprehend it so as to express himself concerning it? And yet what in our usual discourse do we more familiarly and knowingly make more mention of than time? And surely we understand it well enough when we speak of it; we understand it also when in speaking with another we hear it named. What then is time? If nobody asks me I know; but if I were desirous to explain it to someone that should ask me, plainly I know not."

Time can be a tyrant that controls our existence or it can be a servant for whose control we must look inward at our own value judgments that will give guidance to this valuable servant.

When Senator Charles H. Percy was the chairman of the board of the Bell and Howell Company, he kept a sign over his desk which read, "My job is to build our company's future." Although this sign spoke only of the secular use of time, it has spiritual connotations.

First of all, it stresses the importance of the future. As we know, our streams of life are running toward the boundless ocean of eternity and always we must be aware of this fact as we live out our days.

Then the concern for our fellowmen is seen in the use of the pronoun "our". The use of our time cannot be for one's self only. No man is an island separated from his fellow beings. My service to God also consists of service to our fellowman.

The use of the personal pronoun "my" in reference to the job shows us our individual responsibility. Where my time goes is where I, as a being of choice, directed that it goes. May I make wise choices always!

— Herald of Holiness



## THE NEW YEAR ... TIME FOR INVENTORY

An inventory is a detailed list of articles with their estimated values — a collection of items which are or may be listed as stock.

Business firms usually make an inventory at the beginning of the new year, taking stock of their goods, sales, accounts, and furnishings. With this inventory, they are able to determine if a profit or a loss has been realized, and how to plan for the new year.

### Spiritual Inventory

As Christians, at this beginning of the new year, we would do well to take a spiritual inventory of our lives. What have we done for God this past year? What are we doing for God right now?

What still needs to be done?

Many are the benefits of a spiritual inventory. David recognized this when he asked God to make an inventory of his life. He prayed in Psalms 26:2: "examine me, O Lord, and prove me; try my reins and my heart ('test my heart and my mind')."

Elsewhere we are commanded in the Bible to examine ourselves—to take inventory. For instance, Paul says in II Corinthians 13:5: "Examine yourselves, whether ye be in the faith; prove yourselves." Also in I Corinthians 11:28 we read: "Let a man examine himself ..."

One important question we would do well to ask ourselves is: how do I measure up to what God expects of me? Was my life at least partly up to what He wanted from me last year?

#### Final Inventory

Some day the books in heaven will be opened. Then you and I will be shown our final inventory. That inventory is going to depend a great deal on what the inventories of our lives have been right on earth.

Paul teaches us in Romans 14:12: "So, then, every one of us shall give account of himself to God." God Himself is the one to whom all our accounts become payable and receivable. Our last day inventory will then reveal what we have done, or what we have not done, for our Master.

#### How To Check Up

What does that inventory reveal to us today? Here are three simple questions—sort of trial balances—we might use in examining ourselves: Is my spiritual life more or less strong than it was a year ago. (If less strong, then why? We had better find out!)

How does my prayer life measure up? Does it go on the debit or credit side of the ledger? (If we have been spending more time in prayer then this new year should have a better start than last year.)

What about my Bible reading, Bible study, church attendance, personal witnessing for the Lord? Or, on the negative side: have we lost our spiritual balance through pettishness, selfishness or tempers. Has our love for God and others grown cold? (Failure to discipline ourselves or to show love can cause us to be low spiritually.)

#### Other Helpful Hints

Love is one of the great keys to personal success. First we must love God "with all the heart, soul, mind, and strength" (Mark 12:30); and then we must love one another: "for this is the message that ye have heard from the beginning, that we should love one another" (I John 3:11).

Remember, too, the importance of NOW. If we are to show assets in our inventory, it is time now to get busy in God's business. Time is precious ... it is the only thing we can have for our own, but we only hold a minute at a time. What we do with our minutes—minute by minute—will be recorded in God's book.



God doesn't expect us to do this alone. He will turn the searching of His Word and His Spirit upon our lives to help us analyze ourselves. And the light of His love is always kind to us, even when it reveals our grievous faults.

#### That New Leaf

We always say at the beginning of a new year that we're going to "turn over a new leaf."

That is good. Christians can always benefit by "turning over a new leaf" but we need to let God and the blood of Christ take care of the old smudged leaves. "The blood of Jesus Christ, his Son, cleanseth us from all sin" (I John 1:7).

Inventory time is here! Let us not forget that with God all things are possible. We can start at the very beginning of this new year to do everything we can to grow into better Christian living ... to give more of our time, our talents, our strength, our actions, our substance, our ALL!

Next year we shall be pleased and surprised at the victories and accomplishments when we take inventory again and start a new beginning.

— Selected from The Defender



## DISCERNING THE TIMES

People of this generation stand in wonder, dread and fear at the advancements of the sciences, which baffles the human mind, but it is yet true what Jesus said many generations ago: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" -Matt. 16:3.

Many things we do distinguish clearly, while other things are vague and even obscure. God has for a good reason ordered days, months and years, and we find that life does center around this order.

The old year has taken its place with many former years, and a new year has begun with such slight changes that we are hardly aware of. The old year has been good to many people, but most likely not many were sad to let it go, for we hope to have it replaced with one that will be more hopeful. Many events of the old year have been clearly discerned and others have not been understood. Even though knowledge has increased greatly there are yet those areas that are dark.

Man by virtue of creation is an exploratory being and as such has found new things that are for his enjoyment and good, but he has also found things that are for his own hurt and destruction. Satan is ready to offer his help in a man's quest for the unknown, and as was the case with Eve in the Garden so are many subtly led afield into areas that are not for salvation.

Medical science, natural science and the science of technology



have in their research achieved goals, and developed ideas that were considered purely fanatic heretofore. Much of this will serve to the general welfare of humanity, whereas some are looked upon as waste of money at the risk of life, without worthwhile benefits.

In the light of these great advancements, man is not ready to accept the idea that all things are coming to a close. They fail to discern the times.

The sciences that deal with the physical aspect of the whole universe have launched a program that takes them far into the unknown, and they certainly do not declare that the end is yet. Those who study the sky and other areas also, do come up to strange events, and they endeavor to explain the phenomena entirely aside from what Jesus calls "signs" which are given to convey a message from the Creator, relative to the end of all things.

As we analyze things there are definite points that reveal and point the way. We believe that for everything there is a cause, and this is what we seek. The intelligence and wisdom of this world is given to the life and does not give itself to the study of matters in the light of the eternal. The Bible is a Book of Knowledge, and discerns all things in the light of eternity. It is designed for both time and eternity, pointing out the way that is for happiness in life and bliss beyond.

In a general sense the future is unknown to man, and really his concerns should be for today, but because time is to be influenced by the eternal, man can see by proper study and concern in part what lies ahead. God does reveal, to a degree, by signs and wonders some important things and events, that man should know.

The present ills of the world are spoken about in the Bible as due to the depravity of man, and that this would also be a sign of deterioration and the approaching end of all things. The present state of youth in most countries of the world is an abominable thing and defies explanation. Many are so passive that they could not care less how they appear or behave, while others want to be heard through all conceivable ways of protest. Such things are signs of the latter times, as Paul wrote to Timothy. The world in general does not recognize this as a sign of the last times.

Man is after all a being capable of being impressed by arguments, by admonition, by counsel and logic, and when he has come to a point beyond feeling he has come into a state where other than natural forces direct him. Pharaoh as a man, had not been able to resist the signs, wonders and miracles of God if God had not hardened his heart. No rational person can be so humiliated, so defeated and so punished as was Pharaoh and not yield. There are those today who in spite of all signs, pleadings and warning of imminent dangers and doom are apparently unimpressed. This is not natural, for God has so created man that he can be impressed by God directly by signs and wonders, as well as through his parents and superiors. We do however, not think of God as being responsible of such hardness of

heart. We must discern between Godly force and the forces of evil. There are other forces than those of God that are strong enough to block the road to reason. The people of the first world, and again Samson were blind to reason, for it is stated of them that they "knew not" till destruction came. Ours are the days in which history repeats itself.

Man has in his great knowledge and wisdom penetrated far into the fact of matter, but is not able to discern the signs of the time. Of this he is wilfully ignorant, for he does not give himself over to the study of the spiritual realm as he does to the physical forces.

Even though the signs are here to be read, no one needs to conclude that nothing can be done about it. May we sprinkle a little salt and shine a little candle every day of the year, helping someone in a little way.

—Messenger of Truth



## BUILDING THE CHURCH THROUGH OUR HOME

Not all building will stand the test. We are warned, "But let every man take heed how he buildeth." Even when we take Jesus Christ as our foundation, it is possible to build so that all we have done is destroyed in the test by fire. Then some are building on other foundations than Christ. We do not need to consider long what the results will be. If our homes are Christian, we should expect that they will be used of God to build the true Church wherever they are.

Th way God used the homes in past ages reveals what principles must characterize the homes of our time if they shall become a means of building the true Church and abide the test of the fire. Not the least of the home elements that are for better or for worse are the mothers of the home. The father is given the responsibility of headship. But if the mother is fully consecrated much will be accomplished in preparing the children for the strengthening of the cause of Christ in the work of the Church wherever they are. Praying fathers and mothers have opened the way for God to use the home as a means of building the Church for which Christ gave Himself.

The responsibility of home is no light one. In a day where there are many things done in churches that will not abide the test, we need to choose our fellowship in a church that is ready to fulfill all things which Christ has commanded. The children are to be taught. The atmosphere of the home is to be godly. The home needs to be regulated to fit the program for the Lord and the Church. Evils must be sifted out. Faithfulness to the truth and to the work of the Lord must have first place. Some practices need to become the rule. The Church and her services must have first place in our pro-



grams. Regular attendance at services should not be a maybe. The co-operation of the home with the church leadership is imperative to true church building. Unity with the doctrinal standards of the Church dare not be questioned if we expect the children to put their full energies into the work. The home must be a headquarters for godliness and a pattern of what the Gospel of Christ can do for those who fully embrace it. The ministry should feel the power of the prayers that hold up their hands while they labor and pray at the battle front against the forces of Satan. The consecrated home is the great supply house to meet the needs that arise in the forward progress in the preparing of souls as a habitation of God through the Spirit.

— Selected



### CHILDREN'S PAGE

## PAUL AND SILAS RELEASED FROM PRISON

Acts 16:35-40

In our last Bible Story we left Paul and Silas with the jailor who had believed on the Lord Jesus and had been baptized in the night. Now, when daylight appeared, the leaders of the city sent word to release Paul and Silas. We do not know exactly what the reason was. These men who had condemned Paul and Silas to prison had suddenly decided to change their minds and release them.

There had been a terrible earthquake that night, and these rulers, like most of the people who did not believe in Jesus, were very superstitious. They may have thought that a divine power was angry because they had jailed two innocent men. Anyway, they wanted Paul and Silas to go. The keeper of the prison said, "Now the magistrates have sent word to release you; go in peace."

The Apostle Paul was a God-fearing man, but he did not fear those magistrates. He knew they were afraid and decided to teach them a lesson. Paul replied to the keeper of the prison, "We are Roman citizens and they have beaten us without a trial and have cast us into prison, which they know is absolutely against the law. And now they want to let us go secretly? I should say not! Tell them to come and let us out themselves."

When the magistrates heard that Paul and Silas were Romans they were really afraid. So they came and pleaded with Paul and Silas and begged them to depart out of the city.

Paul and Silas did not leave the city at once but went to the home of a woman called Lydia where they had stayed while they were in the city of Philippi. Here they met with other Christians and encouraged them by telling how God had delivered them. Then they departed.

— Brother Rudy Cover, Sonora, California

## IT IS LATER THAN YOU THINK FOR SERVICE

I am solemnly convinced when I view the Jew, the Gentile, and the Church that it is later than we may think.

Time hastens without consent and leaves us empty handed. We think we will always have time to do what we need to do, but we are forgetting that from the standpoint of duty, "it is later than you think." We are told that "the night cometh, when no man can work."

If you have work to do — do it now.

If you have a witness to give — give it now.

If you have a soul to win — win him now.

If you have an obligation to discharge — discharge it now.

If you have a debt to pay — pay it now.

If you have a wrong to right — right it now.

If you have a confession to make — make it now.

If you have a preparation to make — make it now.

If you have children to train — train them now.

Time is passing and you are passing out of time.

— Roy L. Laurin

## NEWS ITEMS

### BETHEL, PENNSYLVANIA

The Bethel Congregation held their Lovefeast on Sunday, October 29. Ministers with us during the day were: Elder Ray S. Shank of Mechanicsburg, Elder Jacob C. Ness of Shrewsbury, Elders Laverne Keeney, Allen Eberly, and Brother Jack Snyder of Lititz. Approximately 170 surrounded the Lord's table in the evening with Elder Eberly officiating.

— Sister Mary Hartz, Cor.

### NOTE OF THANKS

We wish to thank all the Brethren and Sisters and families for the cards, gifts, and meals made up for us while Sister Dorothy was in the hospital, and also while recovering at home. May the Lord richly bless you, one and all.

In Christian Love,

Brother and Sister Daniel Noecker and Family

### THANK YOU

I wish to thank the many who remembered me during my second eye operation while in the hospital and since I am home. The many cards, letters, phone calls, etc. were greatly appreciated. May God richly bless each of you.

Pray that I might retain sufficient sight to carry on my share of the Lord's work.

— Paul R. Myers



### THANKS

I want to thank the Brethren and Sisters for the nice cards wishing me a speedy recovery and God's richest blessings on me. I am gaining my health back daily.

May the blessings of His love be in our hearts always.

— Sister Dorothy Beery

### OBITUARIES

#### LAURA M. EBLING

Sister Laura M. Ebling was born April 24, 1904, in Jackson Township, and departed this life at the Good Samaritan Hospital on October 11, 1972, at the age of 68 years, 5 months, and 17 days.

She was a daughter of Abraham and Emma Mohler Gible.

On November 30, 1922, she was united in marriage to David F. Ebling.

In addition to her husband she is survived by one daughter, Lena E., wife of Lloyd Reed, Bethel; three grandsons, Frank of Paxinos, Jason of Myerstown, and David at home; and one great-granddaughter. One great-granddaughter preceded her in death.

Sister Ebling was baptized in the Church of the Brethren at the age of 10 and united with the Dunkard Brethren, November 4, 1927.

Funeral services were held October 15, 1972, at the Bethel Dunkard Brethren Church, Frystown house, by Brother Paul Hartz, and Elders Jacob Ness and Laverne Keeney, with interment in the adjoining cemetery.

We miss her as a Mother in Zion and as a faithful Elder's wife.

#### THE AFTERGLOW

I saw the glorious day across the level land,  
Go down in rose and gold  
Some angel in the sunset seemed to stand  
With colors manifold.

Saffron and scarlet, pearl and amethyst  
A peagent passed in light  
The young dusk sent a jeweled star that kissed  
The day good night.

But still there lingered in that silent hour  
As if it could not go  
A radiance like some heavenly flower blooming  
The afterglow.

So may my life when cometh death eclipse  
Leave loves bright flowers to blow  
The memory of the kindly heart, and helping hand  
The afterglow.

— Written by Brother Ebling  
— Sister Mary Hartz, Cor.

**THOMAS ISAAC BOWMAN**

Son of Jacob W. and Susan Long Bowman was born on January 11, 1883, at Mill Creek, near Port Republic, Virginia, and departed this life on November 18, 1972, at the age of 89 years, 10 months, and 7 days.

On January 5, 1905 he was united in marriage to the former Maggie Rodeffer, who survives. Also surviving are two sons, J. Ray Bowman of Port Republic, and Loy L. Bowman of Penn Laird; three daughters, Mrs. Meta Sandridge, Mrs. Lera Jarrels, both of Port Republic, and Mrs. Hallie Pence of McGaheysville; a sister, Mrs. Lillie Leavel of Weyers Cave; 13 grandchildren; 22 great-grandchildren; and other relatives and many friends.

He was a member of the Dayton Dunkard Brethren Church. For many years he had been a faithful shepherd of the little flock at Berean Chapel. When the membership increased and a larger church was built in Dayton, Brother Tommy because of failing health asked to be relieved of the presiding Eldership. He continued in the ministry and preached the Word faithfully. Being a song leader, he enjoyed leading some hymns each meeting he attended. Uncle Tommy, as he was known for many miles around, was a farmer and carpenter. In his shop, he sharpened many saws and tools, and made and repaired furniture for his relatives and a multitude of friends. He will be sadly missed in the community as well as in the church.

Funeral services, in charge of the Long Funeral Home, were conducted November 21, 1972, at 11:00 A.M., at the Mill Creek Church of the Brethren, by Pastor S. Earl Mitchell, Elder Roscoe Reed, and Brother Eugene Kauffman.

Interment was in Mill Creek Cemetery. The following grandsons served as pallbearers, Dennis and Dorlis Sandridge, Fred, Roger, and Larry Pence, Kenneth, Thomas, and Bruce Bowman, Norman Jarrels, and Glenn Huffman.

— Sister Hilda Strayer, Cor.

**LEROY W. SHAFER**

Passed away on the morning of July 26, 1972, in his country home near Bancroft, Michigan, at the age of 83 years and 2 months.

He, with his wife Susan, became members of the Church of the Brethren in their early twenties and was called to the deacon's office and two years later as an elder and held that office until his sudden death. He was pastor in the Pontiac Church twenty-three years.

After retirement he filled in, giving messages, performing marriages, the anointing service, and holding many funeral services.

In the early morning of July 26, he asked for the anointing service. A few minutes later he looked up, smiled, and stepped from this earthly home. He was a staunch believer in God's Word and lived it daily.

— Mrs. Leroy Shafer

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Samuel Bross  
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Lebanon, PA 17042

# BIBLE MONITOR

VOL. LI

JANUARY 15, 1973

NO. 2

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

---

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## STAND FAST

Stand fast when waves of trouble roll  
And drench your life with tears,  
When tribulation smites your soul  
And daunts your heart with fears;  
For though the storm be ne'er so high,  
Be sure the calm of peace is nigh.

Stand fast when all the powers of night  
Affright your shrinking heart,  
When not a star betrays its light  
To serve as guide and chart;  
For, be the darkness ne'er so deep,  
Ere dawn your weary eyes shall sleep.

Stand fast! The coward never knows  
The thrill of victory won;  
'Tis toil that brings the best repose,  
As night precedes the sun;  
And naught proclaims the conquering soul  
Like patience, faith, and self-control.

— Selected



## STEADFASTNESS

"Watch ye, stand fast in the faith, quit you like men, be strong," I Cor. 16:13. The Apostle Paul also said in his writing to the Thessalonians, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle," II Thess. 2:15.

Certainly it behooves all to watch and stand fast. It is not always easy to stand fast. It takes courage and strength. But the Apostle also wrote, "Thou therefore endure hardness, as a good soldier of Jesus Christ," II Tim. 2:3. Just as soldiers of the armies of this world must watch for their safety, so also the Christian must ever be on guard.

It is quite apparent that many have not been as watchful as they should have been. There is a direct relationship between watchfulness and steadfastness. If we are not watchful, Satan gains an entrance to our hearts and lives. Then, so often, the way becomes a downward way and the joy of salvation is lost.

How did Christ watch? He watched by prayer and by giving no audience to Satan. When Satan came to Jesus tempting Him, Jesus said, "Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve," Matt. 4:10. In this day there are so many beliefs, isms, and schisms. Are we watching as we should? Are we upholding the teachings of the Church by precept and example? Or would we prefer that the Church be more lenient? Or do we just go ahead and do what we wish regardless of the rules of the Church? The Psalmist made an appropriate observation, "If the foundations be destroyed, what can the righteous do?" Psal. 11:3. Each time one transgresses the principles of the Church, he is causing the foundation to crumble. Let us not deceive ourselves, for the Psalmist also says, "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men," Psal. 11:4.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron," I Tim. 4:1,2. Over a period of years many have not stood fast. The Church has received many blows and scars. Many breaches have been made.

Perhaps the first four chapters of Nehemiah are appropriate as we consider steadfastness. Nehemiah was cup-bearer to King Artaxerxes. Because of the deplorable condition of his people in Judea, he sought and obtained permission to go "home." But first of all, he fasted and prayed to God and acknowledged his and his people's sins, Neh. chapter 1. Should not this be our approach in our endeavors for the Master?

As Nehemiah came to Jerusalem, he found great breaches in the

walls. Not only that, but he also found enemies there who tried to cause trouble and slow the work, chapter 2.

Furthermore, as they repaired the walls and rebuilt the gates of Jerusalem, there were some of the nobles who "put not their necks to the work." Also, because of their enemies, they were forced to work with their swords by their sides, chapters 3 and 4. Through all this Nehemiah watched and stood fast in the faith and was strong.

We, too, have adversaries who would hinder us in our Christian walk of life. But as was true with Nehemiah, when people have an interest and purpose, much can still be accomplished.

We need to put on the whole armour of God, that we may be able to stand against the wiles of the devil. "For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," Eph. 6:11,12.

No, we dare not give up. The Church must continue to contend for the faith and to make every effort to maintain the purity thereof. We are to be men understanding what we are about, not easily dissuaded though perhaps we may become discouraged.

The text says we are to be strong. But how? So often we are made aware of weakness. The Word says, "Finally, my brethren, be strong in the Lord, and in the power of his might," Eph. 6:10. Surely this would include prayer, the study of God's Word and the establishment of the family altar if there is none.

"Many false prophets shall rise, and deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved," Matt. 24:11-13.

"Watch ye, stand fast in the faith, quit you like men, be strong."

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## THE BIBLE MONITOR

## JANUARY 15, 1973

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.



## CAN I KNOW GOD IS LEADING?

The other day I met a man who said that although he believed in the scriptural teachings on tithing, God had given him a special revelation in which he was informed that he was an exception to the rule and would not be expected to give a tenth of his income to support the work of the church. His statement is a good example of the way in which folk can be misled by their own desires. Peter said that God is no respecter of persons (Acts 10:34). So, to my way of thinking, this apparently covetous man was deceived. His covetous nature had blinded him, enabling him to distort the truth. This feeling that he enjoyed a special immunity from the Lord brought with it an inflated ego, which was causing further spiritual complications. He was becoming a rather serious burden to his pastor.

A few years ago a young woman announced to her unenlightened relatives that she had just received a revelation from the Lord in which He had told her to walk straight out into the river until the waters covered her head. That she would drown was inevitable, since she could not swim. Her parents, because they too were ignorant of the true way in which God leads, stood on the river bank and watched their daughter disappear beneath the swirling waters, afraid to interfere lest they be found frustrating God's purpose. Of course, God had not given such orders to the girl. She died because of ignorance, because she understood neither the nature of God's will nor how He leads his children.

To discover how God seeks to lead us, let us look first at the way in which he led the early church in certain situations. First, he always led his people according to Christian principles. No exceptions. So, if God is leading you, the direction will always be harmonious with the purposes and spirit of Christ. In Acts 13, after giving the names of several leaders who were present in a meeting held at Antioch, we read (vs.2-3). "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." The earnestness with which they desired to know God's will is seen in their fasting. Any difficulty in exegesis would come from the phrase, "the Holy Ghost said." Was there an audible voice? I doubt it, and yet the Lord was able through these men to make his will known. These were Spirit-filled servants of God, whose minds and hearts were totally dedicated to Christ and were thus under God's control. As a result, the consensus of their thinking could safely be accepted as being from the Holy Spirit. Those filled with the Holy Spirit will not speak in opposition to God's will. But just to be doubly sure that they were right in their guidance, these brethren fasted and prayed about this most important matter a second



time. So it would seem to us that God often leads by way of hearts and minds which are totally committed to know and do His will.

Our God is able to lead to a peaceful solution of difficulties which arise between brethren. Even though we are filled with the Spirit, we do not always think alike on all subjects. In Acts 15, we read of a controversy which took place among leaders of the early church over the subject of circumcision. Some of the converted Jewish brethren from Judea, later joined by a certain converted sect of the Pharisees, were insisting that all Gentile converts to the faith should be circumcised. Since circumcision was of the law and salvation in Christ is by faith, a disagreement was unavoidable, and the matter was not immediately resolved. In fact, it was finally carried clear to Jerusalem and laid before the apostles and elders there. Only after discussions at Antioch and Jerusalem did the brethren feel that they had found the mind of Christ in the matter. The summation is found in verse 28, "For it seemed good to the Holy Ghost and to us . . ." In my own experience I have found that when in doubt as to which path to pursue, it is good strategy to stop and ask, "What would Jesus do?" Being willing to do whatever we believe Jesus would do automatically solves a great many problems.

In the instance mentioned above common agreement was found through the wisdom of several Christian counselors. In Proverbs 11:14 we read, "Where no counsel is, the people fall: but in the multitude of counselors there is safety." Of course, the spiritual quality of the counselor is always of prime importance. Carnal men do not give solid Christian advice. According to Romans 8:14 it is "sons of God" who are led by the Spirit of God. The size of the group of counselors is not nearly so important as is the quality of their spirit.

All of which but emphasizes the fact that churches, as well as individual persons, need to submit to the leadership of the Holy Spirit. Where is such leadership to be seen? How is it to be found? I believe it is through the operation of spiritual gifts to be found among the more deeply dedicated and endowed members of the congregation. In these days when we decide almost every congregational question according to the vote of the majority, the leadership of the Holy Spirit is sometimes clouded. In such balloting, the vote of the most unspiritual member of the congregation cancels the vote of the finest saint. In history, where questions of right and wrong were involved, it has been the minority which was most often right. We would be safer to seek out the wisdom of those venerable saints to whom the Lord has imparted gifts of wisdom and discernment, and order our course according to their counsel.

If you would discover God's will for your life, you should first be filled with God's Spirit, for to have the spirit of Christ is to think in a Christian manner. Paul wrote, "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5). He wrote in I Corinthians 2:16,

"We have the mind of Christ." But he also warned the Roman church that "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). In other words, the Lord has difficulty in revealing his will to the "carnal" person. The carnal man's receiving set is not tuned to God's wave length, so he does not get the message.

I counseled with a student who seemed anxious to discover God's will for his life. Since I was not acquainted with him, my first inquiry had to do with priority of his interests and the nature of his natural abilities. Proverbs 18:16 tells us that "a man's gift maketh room for him." And while this probably refers to a gift of money or substance, it is just as true of our talents. The thing which God has enabled you to do by giving you certain talents and abilities probably has somewhat to say as to how you should invest your life. All special talents and gifts, especially spiritual gifts, were given to be used for the glory of God, "for the edifying of the body of Christ" (Eph. 4:12). Would God call a man to do that which is beyond the range of his abilities? God's will for you will be related to the gifts and talents He has given you.

How can we be led in making the right choices in the day by day decisions which all of us face? First, as said before, we should ask, "What would Jesus do?" God's will for us will always be in harmony with His character, just as the gifts He bestows are always in line with His character. Since God is holy, His will for us will always be in the direction of righteousness. A person once wrote for "advice" saying that God had revealed to her that she was to divorce her husband and marry a man whom she expected in turn to divorce his wife. It did not take much wisdom on my part to advise that she was being misled by her own desires.

God never leads in a way contrary to the spirit and teachings of Christ. The man who claimed in court that God had ordered him to kill his aged mother had difficulty convincing the judge that this was the case. The God who commanded, "Thou shalt not kill," is not going to order a man to commit murder. Nor is the God who so liberally gave His own Son for our salvation going to exempt any of us from giving.

Prayer also helps us to know God's will, that is, if we pray in the right spirit. Of course, to pray selfishly or without humility, can but result in confusion. We need always to pray as did Jesus in Gethsemane, "Nevertheless not my will, but thine, be done" (Luke 22:42). It is important how you pray, and sometimes it is important when you pray. Lift your need to the Lord in prayer the last thing at night before you fall asleep. Sometimes God uses our subconscious minds to solve our problems, or to give us direction. Again, talk your need over with spiritually-minded people, in whose judgment you have great confidence. Ask for an agreement in prayer as you seek guidance. Then, in your quest to know God's will, do not forget that many have found guidance by a careful and prayerful



reading of the Bible.

Again, give the whole matter over into God's capable hands, just as you surrendered your life to Him. "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6). If you are totally committed to God and your heart is filled with His love, then do not be afraid to use your own good common sense in seeking a solution to your problem. Choices made in Christ's name, in Christ's spirit, and for His sake, are seldom wrong. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments" (Ps. 111:10). God wants to guide every one of us in His ways, but He can lead only those who are sensitive to His touch and who will take time to listen to His voice.

— W. Dale Oldham



## WORD STUDY

I would like to study a few words found in the Bible to see what their meaning is in the English language and then in the Greek. We can't always use the present meaning of Bible words in English for the real meaning. We must study the language in which the Bible was written. As the New Testament was written in Greek we must study the Greek meaning to get the true meaning.

Take the word baptize, the English dictionary says the meaning is "to immerse in water, or pour or sprinkle water on in Christian baptism. We know that is not the scriptural meaning of the word baptize. Baptize comes from the Greek word baptizo, meaning to dip repeatedly, according to Thayer's Greek-English Lexicon. Sprinkling or pouring is never used in the Bible to mean baptism. To know the number of immersions which constitute baptism we have to go to the great commission, and it teaches three immersions. I have been questioned as to the necessity of three immersions, why, don't one do? To baptize by single immersion is taking away from what the Saviour commanded. God has always told just how He wanted a thing done, and if not done that way man had to pay the consequence, because any other way was to disobey God.

The next word is effeminate. In the English Dictionary it says "having woman like traits or qualities unbecoming man." This definition in the English has been used (and I believe sincerely) to mean a man without a beard. Going to the Greek, we find the word means a man or woman who is homosexual. The only time the word is used in the New Testament is in 1 Cor. 6:9, and it is used in a group of related words. "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of them-



selves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." It would be taking it out of its context to try to make it mean something else.

The next word is fornication. Webster's Dictionary says it means "voluntary sexual intercourse of an unmarried person with another unmarried or married person of the opposite sex." The Greek meaning according to Thayer's Greek-English Lexicon is, "a man or woman who submits his or her body to unnatural lewdness." Young's Analytical Concordance gives it the definition of whoredom. So Jesus, in Matthew, chapter 19, was talking about a woman that was living a lewd life, even though she was married. This couldn't have been a single person, because Christ was talking about a married man.

Paul tells us to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." So it is very necessary for us to use the correct meaning of words used in the Bible. I have found there are people who will use a word wrong just to satisfy the way they want to believe.

— Brother W. E. Bashor, 867 Lorna Drive, Glen Ellen, CA. 95442



## WISDOM EMBRACED

### Most Richly Blessed

More than a century ago, an anonymous soldier of the Confederacy, caught up in the immense tapestry of tragedy which shrouded the land, scribbled these words of agony and understanding:

"I asked God for strength, that I might achieve — I was made weak, that I might learn humbly to obey.

"I asked for help that I might do greater things — I was given infirmity, that I might do better things.

"I asked for riches, that I might be happy — I was given poverty, that I might be wise.

"I asked for all things, that I might enjoy life — I was given life, that I might enjoy all things.

"I got nothing I asked for — but everything I had hoped for.

"Despite myself, my prayers were answered: I am among all men, most richly blessed."

The above article just recently appeared on the back page of a farm paper in this community. After reading it several times, we thought it might be of value to pass it on. We also want to refer to several Scriptures to support our thoughts about these things mentioned.

Psa. 106:14,15, "But lusted exceedingly in the wilderness, and

tempted God in the desert. And he gave them their request; but sent leanness into their soul." Is it not possible in our everyday walk of life that we at times desire some of the things of life which are not good for our soul? We think too much about the carnal things, and too little about the Scriptural things, so we are in a great conflict in our own mind. Then it becomes a question as to which Spirit will win.

Again in Psa. 144:14,15, "That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord." We, who have renounced the hidden things of darkness, and accepted the Lord as our Saviour, surely have a right to be happy people. But we are still here in this world, and our Saviour, in John 17:15, prayed thus to the Father, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Prov. 14:16, "A wise man feareth, and departeth from evil: but the fool rageth, and is confident." This is what we have in mind from the heading of this article, "wisdom embraced" — to receive the wisdom that comes from above and apply it to our lives, that we may have a blessing from above.

For a number of years, we have noticed the mottoes that are hung on the walls of our homes. One that we refer to especially is, "God grant me Serenity to accept the things I cannot change, The Courage to change the things I can, And the Wisdom to know the difference."

I believe that as we study the Scriptures, we should come to the conclusion that they are Divine, and that the Doctrine that we have in the New Testament cannot be changed. Serenity means clear, calm, settled. Now the quicker we become convinced that the Word we have comes from God, and we cannot change it, the better off we are spiritually.

But the true test comes, through courage, to change the things we can. And that is our own lives. Sure it takes courage to go out and be a true witness for our Lord. But, oh, the wisdom to know the difference is truly essential to our every good.

Now, back to the writing at the head of the article. I feel that many times we are somewhat depressed because we feel that God does not answer our prayers according to our desires. But possibly the Lord, who watches over us, knows that it would not be good for us. It is entirely possible, yet today, our requests would bring leanness to our soul. That soul is the greatest possession that we have.

Obedience, as the writer describes it, is one of the first things we can learn from the One above. And we can rest assured the Lord is very much pleased with that kind of worship. Is our desire to do better things or to do great things? Are we seeking for riches? Or are we satisfied with poverty, that we may be wise? Are we

wanting to enjoy life? Or are we content with life, might we add Godly life, that we might enjoy all things? The writer states, "He got nothing he asked for, but everything he had hoped for."

God has a way of answering prayer and if we have inclined our hearts unto wisdom it is the best thing for our lives.

I Tim. 6:6, "But godliness with contentment is great gain." Our prayer is that we might embrace Godly wisdom that we may have that contentment.

— Brother Melvin Roesch



## THE NEW YEAR

May each member of our beloved Dunkard Church resolve at the beginning of the New Year, that —

I will start the year serenely  
    With a true and noble aim,  
I will give unselfish service  
    To enrich another's name.

I will speak a word of courage  
    To a soul enslaved by fear,  
I will dissipate drab discord,  
    With the sunshine of good cheer.

I will be sincere and humble  
    In the work I have to do,  
I will praise instead of censure  
    And see the good in you.

I will keep my mind and body  
    Sound and flexible and pure,  
I will give my time and study,  
    To the things that long endure.

I will do what I am able  
    To advance a worthy cause,  
I will strive to lessen evil  
    And obey God's righteous laws.

I will pray to Him to guide me  
    In the straight and narrow way,  
I will shun false pride and folly,  
    I will live my best today.

— Selected by Brother Paul R. Myers



## KIND WORDS

Kind words do not cost much. They never blister the tongue or lips. Though they do not cost much, yet they accomplish much.

They help one's own nature and good will. Soft words soften our own soul. Angry words are the fuel to the flame of wrath, and make it blaze more fiercely.

Kind words make other people good-natured. Cold words freeze people, and hot words scorch them, and sarcastic words irritate them, and bitter words make them bitter, and wrathful words make them wrathful.

There is such a rush of all other kinds of words in our days, that it seems desirable to give kind words a chance among them. There are vain words, and hasty words, and spiteful words, and warlike words.

Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings.

— Unknown



## GOD'S MEANS OF GRACE

There are those in the world who teach that we are saved by grace only. Also, we have the teaching of faith only. We know

that we are saved by the grace of God. But I ask the question, just how are we saved by the grace of God? I John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

I have just read an article which says there are no do's and don'ts in the Christian religion. How misleading! We know there are according to the teachings of Christ. The grace of God that bringeth salvation hath appeared to all men.

The grace of God and the love of God were so great that He sent His only Son into the world to give His life and His blood for the sins of man, if he would accept the means of grace provided for him. God has already done His part, now it is up to man. God can't save anyone unless he wants to be saved. The New Testament plainly teaches that the blood of Christ takes away our sins, but how? Where do we contact the blood of Christ? I believe what the New Testament says and I want to show the point of contact with the blood of Christ.

Hearing the Word of God produces faith in Christ. When we

are convinced of sin, then we are ready to admit our guilt and accept His means of grace. Faith is the first step in the means of grace. Without faith it is impossible to please God, Heb. 11:6. Our faith comes by hearing, and hearing by the Word of God, Rom. 10:17. Acts 16:31, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." So the next thing Paul did was to teach him the Word of the Lord. After Paul taught him the Word of the Lord, he believed and was baptized, and all his house.

Faith is the first step in God's plan of salvation. The second step is repentance. Christ said that unless ye repent ye shall all likewise perish. Paul says in II Cor. 7:10, "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death."

When a man has faith in Christ and repents of his sins, and believes that He came from God and went to God, he then is ready to confess Christ. The liberal teachers today are teaching that Jesus is just a good man, and brought in the social gospel they teach. Unless we believe that Jesus is the Son of God our faith in Him amounts to nothing. "If in this life only we have hope in Christ, we are of all men most miserable," I Cor. 15:19.

The next step is baptism. It seems when you mention baptism there is always someone to object or doubt its importance. I find right in the church there are those who don't want it preached. I believe it is necessary to be baptized in order to be saved. Why must I be baptized to be saved? Because Christ said so. Mark 16:16. No better answer can be given; no other answer can be given. There is no cleansing power in the water; the cleansing power is in the blood of Christ. The water is simply an instrument employed by Christ to measure the faith of the one that desires to be saved. Baptism is the time and place at which Christ will forgive sins. Acts 2:38. At that time and place God applies the blood of Christ to the sinner. The blood washes away the guilt and the stain of sin, and erases the penalty which is due.

In Rom. 6:3,4, Paul says that we are baptized into the death of Christ. We therefore obtain the benefits of that death at baptism. Christ shed His blood in His death. We are baptized into His death. Therefore we are baptized into contact with His blood. Baptism is the point of contact with His blood.

In Gal. 3:26,27, the Apostle tells us that we are children of God in Christ. The reason he gives is, "For as many of you as have been baptized into Christ have put on Christ." How many put on Christ? "As many as were baptized into Christ." Therefore we are baptized into contact with His blood. Baptism is the point of contact.

In Eph. 2:12,13, we are told that those who once were "without Christ, being aliens from the comomnwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," are now "... made nigh by the blood of Christ." We

are made nigh by the blood of Christ, because we are baptized into Christ. The blood is in Christ, so to get to the blood we must be baptized into Christ where the blood is. We are baptized into contact with the blood of Christ: baptism is the point of contact.

God's means of grace which Jesus brought into this world, and which He and His apostles preached is faith, repentance, confession, and baptism. If we leave one out we lose contact with the blood of Christ. I believe this is the reason the Devil doesn't want man to preach the full Gospel. If he can just get man to leave only one off, then man is not saved. James says if we keep the whole law, and offend in one point we are guilty of it all. I trust all can see the importance of baptism, and preach it more, for it is the point of contact with the blood of Christ.

— Brother W. E. Bashor, 867 Lorna Drive, Glen Ellen, CA. 95442



## MY CHURCH

My Church helps me:

To keep a sky in my life and to look up,  
 To keep my hand in God's and hold on to Him,  
 To see the eternal values above the material,  
 To lift life above self to service for Christ,  
 To see the good in others and praise it,  
 To keep sweet and to keep busy for Him,  
 To have a seeing eye, a feeling heart, a helping hand,  
 To test the motive of life and choose the best,  
 To do justly, love mercy, and walk humbly.

— Selected by Sister Shirley Stump, R. 1, Union, Ohio 45322



## WHAT'S THE USE

To "have a good time" at the expense of an uneasy conscience in the morning.

To lose our temper at the expense of losing a friend.

To cheat a corporation at the expense of robbing our souls.

To go to church in the morning, if we are planning to go to the devil in the evening.

To have an enemy if we can have a friend.

To sow wild oats if we have to buy our own crop.

To spend the last half of life in remorse or regret for the first half.

To be discourteous, irreverent, or cynical.

To give God the husks instead of the heart.

To live at all unless we live for all.

— Charles M. Sheldon



## SENTENCE SERMONS

The Christian is not merely knowing or hearing, but doing the will of Christ.

The light nature, the light of science, and the light of reason, are but as darkness, compared with the Divine light which shines only from the Word of God.

If God is not as near to you as He once was, rest assured it is not God that has moved.



## NEWS ITEMS

### WAYNESBORO, PENNSYLVANIA

The Waynesboro Congregation enjoyed a two weeks revival meeting with Elder Melvin Roesch as the evangelist. He gave us many inspiring messages. We were glad to have Sister Roesch with us during these meetings. May the Lord richly bless Brother and Sister Roesch as they continue working for their Master.

Our fall Lovefeast was October 8. Ministers present throughout the day were Joshua Rice, Jacob Ness, Eldon Mallow, Virgil Leatherman, Emmert Shelly, Howard Surbey, and Carl Broadwater. In the evening we surrounded the tables with Brother Carl Broadwater officiating.

Since our last report one was received into the church by baptism. Let us pray that he will remain faithful to his vows.

May the Lord help us all to be more faithful and walk closer to Him.

— Sister Elizabeth Wisler, Cor.

### OMISSION

It is regretted that in the last paragraph of "Works of the Flesh" (December 15, 1972 Bible Monitor) the chapter was omitted. It should be Mark 13:34-37.

— Editor

### OBITUARY

#### JONAS BROADWATER

Son of William and Hester Broadwater was born on October 10, 1871, near Avilton, Maryland and passed away October 22, 1972, in the Sacred Heart Hospital, Swanton, Maryland, at the age of 101

years, and 12 days.

He was united in marriage to Edith Mae Broadwater on March 22, 1896, and to this union were born nine children, six of whom survive. Those who survive are: 2 sons, William and Alvin, both of Savage River; 4 daughters, Mrs. Virgil (Hildi) Sines, Mrs. Ellsworth (Mamie) Broadwater, Mrs. Harry (Lavada) Bittinger, all of Savage River, and Mrs. Merle (Sadie) Wilt of Deer Park, Maryland; 23 grandchildren; 52 great-grandchildren; and 4 great-great-grandchildren.

Preceding him in death was his wife, Edith, in 1954, and 3 daughters, Stella and Ruby in early life, and Mrs. Everett (Lennie) Broadwater in 1965.

He was a moving influence in 1911 in the building of the Broadwater Chapel of the Dunkard Brethren Church, where he has served in capacity of deacon, minister, and elder.

Funeral services were conducted Wednesday, October 25, 1972, at 1:00 P. M., in the Broadwater Chapel. Elder Harley Flory officiated, assisted by Brethren Howard Broadwater and Benjamin Lebo. Brother Carl Broadwater had charge of the services in the Broadwater Family Cemetery.

### JOHN MERL SPONSELLER

Son of John and Jennie Sponseller was born on April 9, 1901, in Defiance County, Ohio, and departed this life at the Bryan Hospital, Bryan, Ohio, on November 2, 1972, at the age of 71 years, 6 months, and 26 days.

In December 1926, he was united in marriage to the former Agnes Dishong, who survives. Also surviving are two sons, Jerald and Marvin of Sherwood; two sisters, Mrs. Ray (Pearl) Rensberger, Sherwood, and Mrs. Velma St. John, Bryan; seven grandchildren; and two great-grandchildren.

Services were conducted Saturday, November 4, 1972, at 1:30 P. M., in the Greenisen Funeral Home, Sherwood. Elder Harley Flory officiated, assisted by Elder Vern Hostetler. Burial was in the Sherwood Cemetery.



### ADULT SUNDAY SCHOOL LESSONS FOR FEB., 1973

- Feb. 4 — Thanksgiving and praise for victory over their enemies. Judges 5:1-31.
- Feb. 11 — Oppression of Israel for turning to other Gods. Judges 6:1-11.
- Feb. 18 — Gideon chosen of God to deliver Israel. Judges 6:12-27.
- Feb. 25 — Gideon begs a sign from God. Judges 6:28-40.

## DAILY DEVOTIONS FOR FEBRUARY, 1973

### CALLED

Memory Verse, II Sam. 22:4  
 I will call on the Lord, who is  
 worthy to be praised: so shall  
 I be saved from mine enemies  
 Thurs. 1—Jud. 16:15-31  
 Fri. 2—I Sam. 3:1-21  
 Sat. 3—I Sam. 9:1-27

Memory Verse, II Sam. 22:7  
 In my distress I called upon  
 the Lord, and cried to my  
 God: and he did hear my  
 voice out of his temple, and  
 my cry did enter into his ears.  
 Sun. 4—I Sam. 10:1-27  
 Mon. 5—I Sam. 12:1-25  
 Tues. 6—I Sam. 16:1-23  
 Wed. 7—I Sam. 28:1-25  
 Thurs. 8—II Sam. 15:1-23  
 Fri. 9—II Sam. 18:1-33  
 Sat. 10—II Sam. 22:1-51

Memory Verse, I Kings 8:43  
 Hear thou in heaven thy  
 dwelling place, and do accord-  
 ing to all that the stranger  
 calleth to thee for: that all  
 people of the earth may know  
 thy name, to fear thee, as do  
 thy people Israel; and that  
 they may know that this  
 house, which I have builded,  
 is called by thy name.

Sun. 11—I Kings 8:22-43  
 Mon. 12—I Kings 8:44-61  
 Tues. 13—I Kings 17:1-24  
 Wed. 14—I Kings 18:17-40  
 Thurs. 15—II Kings 3:1-27  
 Fri. 16—II Kings 5:1-27  
 Sat. 17—I Chron. 11:1-19

Memory Verse, II Chron. 7:14  
 If my people, which are called  
 by my name, shall humble  
 themselves, and pray, and  
 seek my face, and turn from  
 their wicked ways; then will I  
 hear from heaven, and will  
 forgive their sin, and will heal  
 their land.  
 Sun. 18—I Chron. 13:1-14  
 Mon. 19—I Chron. 16:7-36  
 Tues. 20—I Chron. 21:1-30  
 Wed. 21—II Chron. 7:1-22  
 Thurs. 22—Est. 4:1-17  
 Fri. 23—Job 14:1-22  
 Sat. 24—Psa. 4:1-8

Memory Verse, Job 14:15  
 Thou shalt call, and I will  
 answer thee: thou wilt have a  
 desire to the work of thine  
 hands.  
 Sun. 25—Psa. 14:1-7  
 Mon. 26—Psa. 17:1-15  
 Tues. 27—Psa. 18:1-31  
 Wed. 28—Psa. 20:1-9



It should be a genuine comfort to know that God has His hands  
 on the steering wheel of the universe.



W. S. Reed  
Dallas Center,  
Iowa 50063

# BIBLE MONITOR

VOL. LI

FEBRUARY 1, 1973

NO. 3

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## ONLY LEAD ME HOME

Only lead me home, dear Father,  
By the path Thy love has planned;  
Let me never fear to follow  
My good Shepherd's guiding hand.

Not in ways that seem convenient  
Would I choose to travel home;  
Not in paths of ease and comfort  
Would my erring footsteps roam.

For in paths that seem most pleasant,  
Hidden dangers lie concealed,  
Threatening to turn my footsteps  
From my Father's will revealed.  
Lead me round about, O Father,  
By a longer, harder way,  
If that path will bring me safely  
Home to Thee at close of day.  
Though the wilderness be weary,  
Joyful shall my journey be;  
Only lead me home, dear Father,  
In the path You've planned for me.

— Lucy Conley

## SANCTIFICATION FOR A PURPOSE

"And Joshua said unto the people, Sanctify yourselves: for tomorrow the Lord will do wonders among you," Josh. 3:5.

At the time Joshua spoke these words we find the Israelites at the Jordan River. On the other side of the river was the Promised Land. It was a land "flowing with milk and honey." But first, they had to cross the river. We can well imagine this was one of the great tests of their lives. For this, they needed faith and strength. Therefore, they were told to sanctify themselves.

The word sanctify literally means to separate or to set apart. Sanctification therefore means to be separated from the secular or the sinful and to be set apart for a special purpose — generally for a holy purpose. In the Old Testament, things and places were sanctified as well as people — consecrated for holy purposes.

"Sanctify yourselves: for tomorrow the Lord will do wonders among you." On the morrow they were to follow the Ark of the Covenant through the waters of Jordan. They needed to be strong. They also needed to be at peace with each other and with God. Because they were prepared, they miraculously crossed the Jordan the next day. After wandering forty years and with only two of the original number who left Egypt, they arrived at the land God had promised them.

It is just as important, today, that we are sanctified — set apart — for God's use as it was with the Israelites. We need a proper frame of mind, for without such, we can accomplish no more than could the Israelites.

We live in a pleasure-mad land. Seemingly, there is easy money to pursue the pleasures of life. Many have an easy way of life with the modern conveniences. Still, peace and contentment elude us. Contributing to this unstable condition are the tensions caused by wars, riots, burnings, lootings, murders, etc. From statistics, we read that in a ten year period the population increased 11% but crime increased 129%.

Too often, the result of situations not to man's liking is to try to ignore them as much as possible. Consequently, some turn to worldly amusements. Some turn to the drinking habit. Others would take their mind off unpleasant things by turning to drugs. Yet none of these are the answer. All of these "cures" are but evidence of the cancer of sin.

There is no question about it — we are living in difficult times. The Apostle Paul wrote, "This know also, that in the last days perilous times shall come," II Tim. 3:1. And that is mainly because men love themselves and want their own way. Joshua had the answer to the problems of his day just as he has for our time.

"Sanctify yourselves: for tomorrow the Lord will do wonders

among you." As the children of Israel stood at Jordan's bank, they were expecting great things. We, too, can expect great things from God by separating ourselves from the evils of this world. We should be so completely set apart in our thinking, speaking, and doing that we can say with the Apostle Paul, "In him we live, and move, and have our being ..." Acts 17:28.



### NOTICE CONCERNING SUBSCRIPTIONS

Newlywed couples may receive a year's subscription free if a request is forwarded to the editor with their name and full address.

To those who anticipate moving — please report a change of address promptly to the editor to prevent the papers being miscarried.

It will also be appreciated if those who send in subscriptions will give the complete addresses and indicate whether they are new or renewal subscriptions.

It will be of help to the editor if subscriptions are always sent in the same name.

Is your subscription renewed?

— Editor

### NEWS ITEM

#### GENERAL CONFERENCE

The Lord willing, 1973 General Conference will be held at the Maranatha Bible Camp, located 13 miles east of North Platte, Nebraska, on Interstate 80. More details and information will be given at a later date.

— Brother Carl E. Reed, District Clerk

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## THE BIBLE MONITOR

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Send all subscriptions and communications to the editor.

WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.



# DIRECTORY INFORMATION

CONGREGATION	NAME AND ADDRESS	AREA CODE	EXCHANGE NO.
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## EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on decisions or positions of the church as determined by the General Conference or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.



## PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed:

### GENERAL MISSION BOARD

The following tracts are free:

Do You Want Salvation?

The Lord's Supper.

Which is the Right Church?

The Brethren's Card.

The Doctrine of the Prayer Veil.

### PUBLICATION BOARD

Bible Monitor (semi-monthly)

\$1.00 per year in advance.

Brethren Hymnal (heavy back)

\$2.25 ea. \$24.00 doz., postpaid.

Church Manual \$.30

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No charge for the following:

Polity Booklet.

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Church Letter Blanks.

Credential Blanks.

## SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the printer.

1. Become familiar with the Editorial Policy and do not use subjects or statements which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long involved sentence which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations, into paragraphs and set these apart from the rest of the article, by setting in the first line of each paragraph about the space of three letters.

5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words as—"thot" for thought, "2" for two, "&" for and, etc.

6. Write or typewrite on one side of the paper only. Double spacing of lines is much preferred. Do not make the lines the full width of the sheet, leave at least one inch margin on each side of the sheet.

7. Use direct quotations for the Scripture references, please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter and verse, "Jesus wept", John 11:35.

8. Frequent mistakes we find: beleave for believe, recieve for receive, judgement for judgment, ore for or, & for and.

9. In submitting selected material, give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your Editor should have this item at least 20 days prior to the date of the issue.

11. The Publication Board has decided that News Items should contain material in general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as: Local Sunday School officers. District meeting delegates, minor local church property improvements and items "In Memoriam."

12. Read these and then write.



### FIXED COMMUNION DATES

First Sat. April—Dallas Center, Ia.  
 Last Sat. April—Grandview, Mo.  
 Last Sun. April—Bethel, Pa.  
 First Sun. May—Waynesboro, Pa.  
 Third Sat. May—Dayton, Va.  
 Third Sat. May—West Fulton, O.  
 Third Sun. May—N. Lancaster, Pa.  
 Fourth Sun. May—Shrewsb'y, Pa.  
 First Sat. Aug.—Broadwater Chapel, Md.

Sat. before 4th Sun., August—  
 Swallow Falls, Md.

Labor Day weekend—S. Fulton,  
 Illinois.

Last Sun. Sept.—Mt. Dale, Md.

First Sun. Oct.—Walnut Grove,  
 Maryland

Last Sun. Oct.—Bethel, Pa.

Sec. Sun. Oct.—Waynesboro, Pa.

Third Sat. Oct.—Dayton, Va.

Third Sun. Oct.—N. Lancaster, Pa.

Fourth Sat. Oct.—Englewood, O.

First Sun. Nov.—Shrewsbury, Pa.



### MINISTERIAL LIST

BASHOR, W. E. (E)

867 Lorna Drive

Glen Ellen, California 95442

634-3574

BIRD, WALTER W. (E)

R. 1, Box 93-A

Converse, Indiana 46919

317/395-3655

BLOCHER, PAUL D. (E)

R. 1

Union, Ohio 45322

513/836-3506

BROADWATER, CARL (M)

R. 6

York, Pa. 17404

717/792-1803

BROADWATER, Howard W. (M)

12 Macy Drive

LaVale, Maryland 21504

301/729-0898

BYFIELD, PAUL (M)

R. 7, Box 29-B

Modesto, California 95351

209/523-8412

CARPENTER, ROBERT W. (M)

R. 1

Converse, Indiana 46919

317/395-7879



CARPENTER, WM. (E)  
209 Church Street  
Blissfield, Michigan 49228  
313/486-4293

CHUPP, ALVIN (M)  
Box 281  
Quinter, Kansas 67752  
913/754-3598

COOK, MILTON (M)  
Apt. 3, 1309 W. Lynne  
Anaheim, California 92802  
714/635-4575

COVER, RUDOLPH (M)  
2307 Oakdale Rd., Space 34  
Modesto, California 95355

EBERLY, ALLEN B. (E)  
R. 3  
Ephrata, Penna. 17522  
717/354-9285

EBLING, DAVID (E)  
Box 26  
Bethel, Pa. 19507  
717/933-8192

FLORA, JOSEPH E. (E)  
R. 1  
Adel, Iowa 50003  
515/993-4382

FLORY, HARLEY (E)  
R. 4  
Defiance, Ohio 43512  
419/497-2861

FULK, BIEDLER (M)  
Fulk's Run,  
Virginia 22830

GUNDERMAN, H. M. (E)  
R. 2, Box 80  
Goshen, Indiana 46526

HARLACHER, GALEN (E)  
404 Columbia Dr., N. W.  
Newberg, Oregon 97132  
503/538-2033

HARMAN, OSCAR PRICE (M)  
R. 1, Box 131  
Industry, Illinois 61440  
309/254-3258

HARRIS, OTTO (E)  
Antioch,  
West Virginia 26702

HARTZ, PAUL A., Jr. (M)  
703 W. Cherry Street  
Palmyra, Pa. 17078

HOSTETLER, VERN (E)  
R. 3  
Montpelier, Ohio 43543  
419/485-4968

JAMISON, DALE E. (E)  
Quinter,  
Kansas 67752

JAMISON, HERMAN (M)  
Quinter,  
Kansas 67752

JOHNSON, H. EDWARD (E)  
R. 5, Box 76  
Wauseon, Ohio 43567  
419/335-9138

KAUFFMAN, EUGENE (M)  
R. 3, Box 49  
Harrisonburg, Virginia 22801  
703/434-7824

KEGERREIS, DAVID (M)  
R. 1  
Bethel, Pa. 19507

KEGERREIS, JAMES (E)  
R. 1, Box 92  
Richland, Pa. 17087  
717/933-4665

KEENEY, LAVERNE (E)  
R. 4  
Lititz, Pa. 17543  
717/626-6505

**LEATHERMAN, CHARLES (E)**

R. 1, Box 46  
Wauseon, Ohio 43567  
419/337-1176

**LEATHERMAN, VIRGIL (M)**

419 N. Queen Street  
Littlestown, Pa. 17340  
717/359-5753

**LITFIN, GALEN (E)**

1314 E. 7th St.  
Newberg, Oregon 97132

**MALLOW, ELDON (M)**

R. 1  
Clearville, Pa. 15535

**MYERS, HOWARD E. (E)**

R. 3  
York, Pa. 17402  
717/755-9812

**MYERS, PAUL R. (E)**

Box 117  
Greentown, Ohio 44630

**NESS, JACOB C. (E)**

136 Homeland Road  
York, Pa. 17403  
717/741-1607

**PEASE, WALTER C. (M)**

Box 293  
Quinter, Kansas 67752

**PEFFER, JOHN (M)**

R. 1  
Carlisle, Pa. 17013  
717/243-8328

**REED, D. PAUL (E)**

Rt. 3, Box 1  
Riner, Virginia 24149

**REED, HAYES (E.)**

1433 Overholtzer Drive  
Modesto, California 95350  
523-2753

**REED, RAY R. (E)**

R. 1  
Dallas Center, Iowa 50063  
515/992-3613

**REED, R. Q. E. (E)**

Star Route  
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West Unity, Ohio 43570  
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Eldridge, California 95431  
707/938-4860

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### GOSSIP, BOTH VERBAL AND BY MAIL

- A. Elders, other officials and all others are admonished that being busybodies in other men's matters, is contrary to the Scriptures and it should not be indulged in, as it causes complaint and interference with the spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and those elsewhere, talking and writing about such matters.
- B. When advice is sought of an official in any church matter he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all

possible and be careful to proceed regularly and in brotherly love.

C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.

D. Caucusing, that is, the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or any one else.

E. Talking or circulating of what was done in council, either to members who were not present or to outsiders, is irregular and un-Christian and should not be indulged in.

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### LOCATION OF CHURCH HOUSES

#### BETHEL, PA.

Frystown House, located in Frystown, in northwestern Berks County, one mile south of Route 22 and one mile west of Route 501.

Milbach House, located halfway between Kleinfeltersville and Newmantown, in Lebanon County, or halfway between Schafferstown and Womelsdorf, Pa.

#### CLEARVILLE, PA.

Wards Church, located 14 miles southwest of Everett, Pa., all improved roads. From Everett take

Route 26 to Clearville, Pa. At Clearville straight ahead South, leaving Rt. 26, which turns right, one and one-half miles, then turn right at fork. Ward's church is five miles on the left.

#### DALLAS CENTER IOWA

Dallas Center is located on Route 44, twenty-four miles northwest of Des Moines. Turn south off of Route 64 on to Percival Ave. (first street west of R. R. tracks); the church is located 3 blocks south on the southeast corner of Percival and Ash Streets.

#### DAYTON, VIRGINIA

Turn west from Interstate 81 at Harrisonburg exit No. 63. Go to second stop light, Route 42; turn left to Dayton, (3 miles) right on Route 257 two blocks.

#### ENGLEWOOD, OHIO

Twelve miles north of Dayton, Rt. 440 and Rt. 48 cross at the center of Englewood. Church house is located on the right of Rt. 48, one block north of this junction.

#### GOSHEN, INDIANA

Located on Green Road, one block north of county No. 130. Take U. S. 33 or Indiana No. 15 to Goshen, turn west at Police booth. Four blocks beyond bridge, turn right on North Indiana Ave., one block turn left on W. Clinton St. One mile to Green Rd., right one block and church is located on east side of road.

#### GRANDVIEW, MISSOURI

The Grandview Church is located south of Grandview. Take the west access road of 71 Highway 1½ miles south to 139th St., turn

west, go to the second street and south one block.

#### LITITZ, PA.

At Broad and Main Streets, turn east on Main St. and continue for two blocks, turn right or south on Willow Street. Church house is one block.

#### MECHANICSBURG, CUMBERLAND COUNTY, PA.

Located between Routes 15 and 11. The town is bisected by Route 114 into East and West, and by Route 641 into North and South. The church is located on West Keller St., or corner of Keller and Washington Street four blocks west of Market St. or Route 114. Leaving the Pennsylvania Turnpike at the Carlisle interchange, Route 11 will lead east to Route 114. Leaving the Turnpike at Gettysburg interchange, Route 16 will lead west to Route 114.

#### McCLAVE, COLORADO

The Cloverleaf church is located one mile north of U. S. Highway No. 50, four miles west of McClave junction, or two miles east of Hasty, Colo., on U. S. No. 50 and then north one mile.

#### MIDWAY, INDIANA

An old red brick school house on your right, as you travel southeast from Peru, just off U. S. Highway 31, three miles from the Courthouse, which is located near the center of Peru, Indiana.

#### MOUNTAINDALE, MD.

Seven miles north of Frederick, in the little town of Mountandale, Md., from east go through town to west on road from Lewistown to Yellow Springs, two miles from



Lewistown and three miles from Yellow Springs. If travelling U. S. 15, this road crosses No. 15, half mile west of Lewistown and six miles south of Thurmont.

#### PLEASANT HOME, CALIF.

Coming from the north on Rt. 99, to Ceres, go through underpass, turn right to stop sign on El Camino St., turn left on Park St. to 6th St., turn right one block to Roeding Ave., turn left and go  $1\frac{1}{2}$  miles to the Church on Roeding. Coming from the south, turn off highway on El Camino to stop sign, turn left on Park St. and follow above directions.

#### PLEASANT RIDGE, OHIO

Located in William County, four miles west of West Unity, forty rods north of Route 20 alternate. Two miles east of junction of Ohio Route 15 and U. S. Route 20 alternate.

#### PLEVNA, IND.

Route 18 passes east and west through Converse, Route 513 passes north and south through Converse. From Converse south, two and one-half miles, turn right on blacktop road and go six miles west to Plevna; church is near the square of Plevna.

#### NEWBERG, OREGON

Highway 99W enters Newberg in east-west direction. Those entering from the east on First St., go to second stop light, turn right on North Main. Go four blocks to the church on left corner of N. Main and Franklin Sts. Entering from the west, turn left at first stop light onto N. Main.

#### ORION, OHIO

Located in northeastern Ohio, on Orion Road, one fourth mile west of State Rt. 8, at a point six miles north of Canton or one and one-half miles north of North Canton and 17 miles south of Akron.

#### QUINTER, KANSAS

Located at the corner of Eighth Street and Main Street.

#### SOUTH FULTON, ILLINOIS

Astoria, Ill., is located on Rt. 24, coming from east or west, turn south at the bank corner marked by the big clock. Two miles south and on the right at top of hill.

#### WAYNESBORO, PA.

Church is located in west side of town, on corner of Ridge and Third Streets. Turn south of Route 16 on Fairview Ave., go two blocks and turn left on Third Street, church-house is one block.

#### SHREWSBURY, PA.

Fourteen miles south of York on Route 111, at the north end of the town of Shrewsbury.

#### SWALLOW FALLS, MD.

Traveling U. S. Rt. 50, turn north at Red house, half way between Clarksburg and Winchester, follow Rt. 219 to Oakland, there turn left on county road 20. The church is on Rt. 20, about nine miles north of Oakland. Traveling U. S. Route 40, turn south onto Rt. 219, at Keyser Ridge, follow Route 219 about four miles past Deep Great Lake, turn right on county road 20 at a store. The church is one and one-half miles Swallow Falls Park.

**WALNUT GROVE, MD.**

About midway between Frederick, Md., and Hanover, Pa.; One-fourth mile east of Route 194, at an intersection three miles north of Taneytown, Maryland.

**WEST FULTON, OHIO**

Near Wauseon, Ohio, located on U. S. Route 20 alternate, three and one-half miles west of junction of Ohio, Route 108 and U. S. Route 20 alternate.

**WINTER HAVEN, CALIF.**

Located in Cherry Valley. Go north of Beaumont on Beaumont Avenue, go right on Brookside (marked with a Highland Springs sign) to Jonathan, left to Lincoln and right to the church.

**MISSIONS**

**CLEARVILLE, PA.**—In South Central Pennsylvania, about half-

way between Everett on Route 30 and Piney Grove on Route 40. About six miles south of Clearville, Pa., along hard road a little east of Route 26. Services second and fourth Sunday, 10:00 a. m.

**TORREON NAVAJO MISSION**

Located southwest of Cuba, New Mexico, 23 miles. Turn on State Highway 197 in Cuba. Follow Route 197 for 19 miles when you will take an unpaved road to the left. A mission sign marks this junction. Proceed 3 miles to the mission. Present personnel includes David and Mildred Skiles and family; Tobe and Vera Swihart and family; Mary Ellen Royer; and Mary Jane Reed. Visitors would be wise to notify mission in advance. Address, P. O. Box 188, Cuba, New Mexico 87013. Please contact for further information.

**THINK THIS OVER!**

I have so many faults myself, I seldom ever see — A defect in another's life, but what I see in me.

I make so many fool mistakes I feel condemned to find, A bit of fault in anyone, when I'm so far behind.

I used to censure everyone — I was a Pharisee — Until, quite unexpectedly, I got a glimpse of me.

I tried to justify myself, and frame some alibi; But here I stood caught by myself, And I to me would lie.

And when I'm inclined, some other's judge to be, I always stop and take a look, at him whom I call me.

I find it is a splendid thing; just try it and you'll see. To keep from criticizing folks, Let each I look at ME!

— Author Unknown

## LIST OF 1-W WORKERS

- |  |  |
|--|--|
| 1. Jerry Morehouse<br>Married<br>Asst. Supt., Elkhart County Home<br>Elkhart, Indiana<br>804 E. Reynolds, Goshen, IN.<br>46526<br>West Unity, Ohio 43570<br>West Fulton Cong.<br>Edward Johnson<br>July 24, 1972 | Hospital, Elkhart, Indiana<br>909 N. Indiana Ave., Goshen, IN.<br>46526<br>207 S. Liberty St., R. 2<br>West Unity, Ohio 43570<br>West Fulton Cong.<br>Edward Johnson<br>October 19, 1972 |
| 2. Paul Heisey<br>Single<br>Orderly, Fairlawn Haven Rest<br>Home, Archbold, Ohio<br>R. 1, Box 156, West Unity, Ohio<br>43570<br>R. 1, Bradford, Ohio 45308<br>Englewood Cong.<br>Melvin Roesch<br>July 10, 1972  | 4. Wayne Allen Weaver<br>Single<br>Penhurst State School<br>Spring City, Pa. 19475<br>R. 1, Bernville, Pa. 19506<br>Bethel Cong.<br>David F. Ebling<br>Nov. 14, 1972                     |
| 3. Douglas Carpenter<br>Married<br>House-man, Elkhart General  | 5. David L. Johns<br>Married<br>Menno Haven Nursing Home<br>R. 4, Shippensburg, Pa.<br>R. 1, Paradise, Pa.<br>Northern Lancaster Co.<br>James Kegerreis                                  |

If church members or friends of our boys, who are in 1-W service, wish to correspond with and encourage them, this is the list which I have been furnished by the other four members of the Dunkard Brethren Church's Civilian Service Board.

If parents of any registrant find any omission, please advise me, and my record can be corrected.

While the outlook is for ending the Draft by mid-1973, each registrant who enters 1-W work, should write me and give the eight facts listed in the KEY. Such registrants, during 1973, will serve his two years, according to present regulations. Of course, those now in Service will complete their two years.

## "KEY" To The List Of 1-W Workers

- |                                 |                      |
|---------------------------------|----------------------|
| 1—Name of 1-W worker            | 5—Home address       |
| 2—Married or Single             | 6—Local Congregation |
| 3—Name of project where serving | 7—Presiding Elder    |
| 4—Current address               | 8—Beginning date     |

Ray S. Shank, Executive Secretary  
Civilian Service Board  
Dunkard Brethren Church



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All contributions to the various Boards should be made out to the Treasury, but sent to the Secretary for his records.



Live as with God; and whatever be your calling, pray for the gift that will perfectly qualify you in it.

W. S. Reed  
Dallas Center,  
Iowa 50063

# BIBLE MONITOR

VOL. LI

FEBRUARY 15, 1973

NO. 4

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## "LORD, BE THOU MY HELPER"

Psalm 30:10

I do not ask for calm, still waters,  
Or for pastures green and fair,  
But as I face the tempest's fury,  
Lord, I plead Thy presence there.

I do not ask a sunlit pathway,  
Or for a life-road free from fear,  
But as I walk amid earth's darkness,  
Guardian of my soul, be near.

Oh, hold me, Saviour, closely to Thee,  
Fill my heart with Thine own grace,  
That through the fear and desolation  
I may see Thee, face to face.

When darkened skies and raging billows  
Will but prove how strong Thou art,  
And all the dreadful shades of night, but  
Draw me nearer to Thy heart.

The Cause And Cure Of Defeat — Selected  
OOOnhz—

## THE CAUSE AND CURE OF DEFEAT

God's people can meet with defeat. This may be a startling statement, but we have only to look into the Word or to look about us to see this is true.

We all know it is not the purpose of God that we suffer defeat. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof," Rom. 6:11-12. The Apostle John writes, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous," I John 2:1.

While we know it is not the purpose of God that a child of His should be defeated, still we know it sometimes happens. Furthermore, the defeat of a child of God brings reproach upon God's holy name. As the people of Israel went up against the Amorites they were routed. Joshua was greatly concerned as to what the Canaanites would do, but he was even more concerned because of the reproach on God's name. Read Josh. 7.

We wish to consider the cause of defeat. No doubt there are a number of factors bearing on the subject of defeat, but we want to consider what we feel to be the three most important factors. The first cause of defeat, it appears, was selfconfidence. In Joshua, chapter 6, we read of the taking of Jericho by simply following the instructions the Lord gave them. Josh. 6:27 tells us, "So the Lord was with Joshua; and his fame was noised throughout all the country." Few can take honor and fame in stride. We also wonder if they were thankful for the taking of Jericho. Paul took pleasure in infirmities and reproaches, "for when I am weak, then am I strong," II Cor. 12:10. We dare not trust in the arm of flesh.

The next cause of defeat we wish to consider is the neglect of prayer. Ezra and Nehemiah were men of prayer who sought God's help in their endeavors. But we do not read in Josh. 7 that Joshua sought God's help as they went up to Ai. Certainly, we should consider it a necessity to seek God's help at the beginning of great tasks and to express our thanks for His help at the end thereof.

Still another cause of defeat is disobedience. How can we expect God to further any cause we embrace if we are disobedient? Again, in Josh. 7:11, one man sinned, but all Israel was accounted as having transgressed God's covenant with them. Is this not true of the churches? When even one member steps aside, it brings reproach upon the entire body. Therefore, we see the necessity of walking uprightly.

But thank God there is a cure. It isn't the Christian's lot to perpetually live in defeat, "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall



we sin, because we are not under the law, but under grace? God forbid," Rom. 6:14-15.

Achan was guilty of taking things that were not his for which he lost his life and all his possessions — even his family. He confessed that he took the garment, the silver, and the wedge of gold. "I saw ... I coveted ... I took," Josh. 7:20-21. Oh, what the lust of the flesh, the lust of the eyes, and the pride of life can do to a person!

We read that he confessed his sin, but not that he repented. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy," Prov. 28:13.

May God help us to obey, to pray, and to put our confidence in Him.



## THOUGHTS FOR THE NEW YEAR

We are made to think of all the wonderful blessings that God has given us in the past year. We trust each of us are now looking forward to bright prospects for another year if we are willing to trust God in peace unshaken.

We would like to give a few thoughts from Gen. 28:20. "And Jacob vowed a vow saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the Lord be my God."

Jacob had deceived his father and was fleeing because he was fearful of the revenge of an angry brother. The following morning Jacob made a vow, very much feeling the need of God

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**THE BIBLE MONITOR****FEBRUARY 15, 1973**

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Send all subscriptions and communications to the editor.

WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.

to preserve, guide, and sustain him.

It seems in times of distress or trouble people look to the Lord for help, but too often when all things go well with us we are prone to forget God, and fail to beseech Him in prayer.

Jacob is beseeching God to provide the necessary things of life, food and raiment, and vows if God would keep him he would follow and obey Him. He recognizes that God is the giver of every perfect gift.

As we think back in the past year we see that God has indeed been gracious to us. God supplies the Spiritual blessings that we stand in need of each day. Gen. 32:9,10, "And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands."

Jacob is now returning home after twenty years. In the ninth verse we read that the message had come to him to return to his father's house. The Lord had assured him that he would deal bountifully with him. Jacob felt his unworthiness.

Many here, can look back over twenty years in which many blessings were received. Many others have lived three times that many years. Consider the blessings of the past years — blessings poured out without measure to us.

We picture the humility of Jacob. He says I am not worthy of the least of God's blessings. We may take for granted many of the lesser blessings such as the sunshine and rain. He sends the sun on the just and the unjust alike. Let us consider the greatest of God's mercies — the giving of His Son for the forgiveness of our sins, and the hope of eternal life and expectation of the coming of our Lord to gather home His people. Nothing that we have done would merit the least of God's mercies. Often we are disobedient to the Word and fail to do the will of God. It should be punishment and chastisement, but He has blotted out our iniquity if we have accepted the atoning work of our Saviour.

Jacob has learned much in his stay away from home. He was humble before God. He was as needful of God's mercies as he was twenty years before when he first left home. He did not know the attitude of the brother, whom he had angered. Many fears passed through his mind as he besought God.

When he left his father's house, he had very little. We know he had his staff or walking stick. He also took oil with him, but what else he may have had, we are not sure. Now he is returning, with his wife and eleven children, along with flocks and much other goods, yet he knew he needed protection that only God could give him. We can think of a different circumstance when Naomi



left the land of Caanan with her husband and two sons. She left full and came back empty.

The lot of Christians may not follow the same pattern of someone else's life. One person's life may be completely different from another, yet he may be living in obedience to the will of the Lord.

As we recount any period of time we surely are not worthy of God's blessing. If we say we are worthy, we are exalting self and this is displeasing to God. The Apostle Paul felt his humbleness and unworthiness when he said that he was not meet to be called a disciple because of the former way in which he had wasted the church. As Jacob was keeping himself humble he speaks of the greatness of God. If we think higher of ourselves than we ought to think we fail to magnify God as we should.

Micah 6:8, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" We know what is accepted in the eyes of God. We know what God hath promised. Do we count the Word of God as a Gem with precious truths? The command for humbleness was carried over into the New Testament. In Luke 14:10, Jesus instructed His disciples to take the lower seats so they might be invited higher if bidden. "Humble yourselves in the sight of the Lord, and He shall lift you up," James 4:10. Not low in character in the beggerly things of this world, but a humble spirit. We have nothing to boast of. God could soon cut us off. We are not to think more highly of ourselves than we ought to think. We are to submit ourselves to the elder and be clothed with humility, because God resists the proud and favors them that walk humbly with Him.

All of life may not have been what we desired, but when we sum it up, God surely has been good to us. Our loved ones, our church fellowship, our hope of eternal life, and God's promise to be with us as a daily companion, should mean much to us. The two disciples on the road to Emmaus had the companionship of Jesus. How they were thrilled with His presence!

The Word of God is a light to our pathway. Do we enter into this new year with an expectation of serving Him better? This year may bring bitter things to us. It may bring many joys. If we commit our lives to Him, who doeth all things well, we need not fear the future. In the hereafter we are confident that there will be peace and joy.

Let us maintain a feeling of humility as Jacob said, "I am unworthy!" May this be our attitude as we go into another year. Whatever the future may bring, if we are in His will, all is well.

— Sermon by Brother Paul Blocher  
Selected by Sister Maxine Surbey





## **ARE MOST CHURCHES LITTLE MORE THAN CAMOUFLAGED CLUB HOUSES?**

Such a question may rock you slightly, but if you will think soberly for a moment you know it is true. If from your Bible you have learned anything about the Church Christ established in the New Testament and compare it with the nature and activities of today's churches, there is little similarity, if any. And you can know and see that as well as I can. If what the Bible and Christ say concerning the Church means anything to you, you will profit by a comparison to be made in just a moment.

In the New Testament there were local congregations. These local congregations were instructed by Christ as to what their responsibilities were. One responsibility was that they meet together in an assembly to worship God. Of course they were to be Christians every day. Then there were certain responsibilities they had collectively. In their collective responsibility they needed a place in which to meet. As the Bible taught concerning the collection, they were to meet for the purpose of worshipping and serving God. The purpose of the local Church and the contribution was to provide benevolence and help for those in need, for the preaching of the Gospel of Christ, and for the edification and building up of those who were already Christians.

There was a time when religious people built houses to serve as meeting places for worship and the public proclamation of the Gospel. It was understood that these houses, popularly styled church buildings were for a specific purpose and there was little thought of turning them into anything else. The Lord's command for Christians to assemble, necessitated a place and this of course gives authority for the Church to make its own provision for a place of worship. Meeting houses were generally paid for out of the Church's treasury and were erected for the sole purpose of making it possible for Christians to assemble in comfortable, dignified surroundings to carry out the Lord's commands. It was generally considered improper for these buildings to be used for other activities. This reasoning was based upon what the Lord had said in the Scriptures.

Now it is different. We take money today and build a place to assemble and its purpose, at least in the beginning, is for worship. But we wear it out not in what God has commanded the Church to do at all, but in making it a center for social activities and entertainment. The modern church building is usually a camouflaged club house. It is that simply because the activities engaged in are very similar to those in club houses. In many cases it is equipped with a completely furnished kitchen, dining tables, recreation hall, sometimes a gymnasium, special rooms for club meetings and community activities and other facilities which in no way connect it

with the preaching of the Gospel which God has authorized. Moreover, the men who preach for churches having such as this often preach very little Bible. They are politicians, promoters, pastors over picnics, parties, pagents and popular pleasures. Some think they are putting God into our daily living by turning houses of worship into community centers. That was not necessary in the first century, but what they're really doing is modifying riligion, making it more worldly to attract the masses.

God ought to have first place in all that we do. Daily living should be Christ centered. However, turning houses built for worship into club houses, putting popular promoters into pulpits, and making church funds for worldly pleasure and using them for that, is not going to make men more consecrated to Christ. We think we're really converting the world to Christ? What we're really doing and what is really happening is this — churches are simply getting more and more like the world.

There are still Churches that place stress on spirituality. They should make no apology that their meeting houses are not equipped to be club houses. We do not regard the place of worship itself as sacred as the temple and tabernacle were in the Old Testament. We do regard worship as a thing sacred, and therefore intend to preserve the dignity of our meeting place for that purpose as God has required.

The meeting house of the Lord's Church is not looked upon by the community as a social center, because that is not what it is, nor is it intended to be. It is not a hang-out for parties, it is not a place for social gatherings whether for older people or younger people. Passers-by never see the beer truck or the soft drink truck parked at the rear door. And the preacher may not know much about fund raising and be no politician, he may not have a string of degrees after his name nor some handle in front of his name, but he does study the Bible diligently and earnestly tries to preach it.

May our Church houses continue to be for worship services and the ministers dedicated to the preaching of the Gospel.

— Adapted from Facts of Faith



I have never heard anything about the resolutions of the apostles, but I have heard a great deal about the ACTS of the apostles. Many folks would rather be ruined by praise than saved by criticism.



Too many Christians are anemic because they chew on the husks of wordly pleasure, rather than feed on the bounties of God's well-prepared table.



## SOMETHING NEW

The holiday has ended. Perhaps we have new things; maybe new clothes or articles given us by friends and loved ones. We are looking forward to a New Year. Well, anyway, the old year has come and gone. It has gone forever. What has passed we can't change. It's too late for that now. We wonder what the New Year has in store for us. Never again can we realize any part of the past year. It is lost in memory.

But we are on the threshold of a New Year. We have dreams for 1973. Who knows whether these plans will be brought to fruition? One thing we do know — we are closer to eternity than we have ever been before. How is our spiritual life? O, Yes! We have plans for our everyday life. Our worldly life is fine. We have plans for worldly gain — some plans for improving our homes, our farms, our places of business are in the making. My, how we do plan for our comfort and ease. But how are we planning our spiritual life?

Let us strive to live our life in 1973 closer to Jesus than we ever have before. Let us be a better example. May He help us to be more meek, and to speak words of comfort and cheer to our discouraged loved ones. May He help us to use this year for the betterment of His Kingdom. Who knows what the year may hold? Who knows if we even have this year? We have seen several friends and loved ones laid to rest in 1972. What will we see in 1973?

Will Jesus come to take His own? How many will die unsaved, going to utter destruction? God's Word says, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth," Prov. 27:1. "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will we shall live, and do this, or that," Jas. 4:14-15.

To sensible people everywhere, the New Year is a time for taking stock. Businessmen take inventory to see how much stock they have on hand. They go over receipts to check what they have earned in the past year. This is good business and they may change hands or methods to improve in the future.

We, as children of God thank Him for the blessings of the year. But we feel we didn't do all we should have. If we confess our failures and earnestly hope to do better, we should not boldly announce our plans for our future without asking God what His plans are for us. There are many things to learn from God's Word and His promises and dealings in the past. We should prayerfully go into the future depending on God and His plan for us.

A Christian can have his prayers answered. God's arm is not shortened nor His ear heavy. God is nigh at hand if we call on



Him. And no matter what may come upon us if we have the Lord we can come out victorious.

But what about the unsaved, even our own kin? How can we awaken them to the truth? What can we say to them that they, too, may believe and give their hearts to the Lord?

For the unconverted it is a day of reckoning, a time to prepare for the future. By taking Jesus Christ as your own personal Saviour, you can rely on Him to forgive your sins and make you a Christian today.

It's up to you. Do you want the assurance that Jesus is on your side? Every sin has a reaping — for every sin we will pay — but Jesus can blot out that sin. He can give you a clean slate. Isn't that the best thing to do, the sensible thing to do? Believe on Jesus and give your heart to Him. Be baptized and be saved. Then we can look forward to 1973 knowing Jesus will see us through whatever comes.

Take Jesus into your heart and you will truly have something new. Why not accept Jesus in 1973?

— Sister Viola Broadwater, 12 Macy Dr., La. Vale Md.



## HOPPERS OVERCOME BY GIANTS

"And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so were we in their sight" (Numbers 13:33).

### Majority Report

Thus ran the majority report, and it had been accepted by Israel. The minority report had gone unheeded and was lost on the winds.

### Miracles

Moses had led them straight up to the gateway into the promised land. Many mighty miracles had been wrought for them by God. Rivers had been turned into blood, great clouds of locusts had plagued the Egyptians, and as a final warning to Pharaoh, the angel of death had smitten the firstborn of each family from the lowliest hovel to the palace itself. Only the families of Israel had been spared by sprinkling lamb's blood on the lintels and doorposts of their houses. The waters of the Red Sea had divided before them and they had crossed through dry shod. They had beheld these same waters close like a trap on the chariots of Pharaoh's army. Bread and meat had fallen from the sky to sustain them and water had gushed forth from the rocks to quench their thirst. A cloud by day and a pillar of fire by night had been their guides.

### Pessimism

Their goal was now in view. Twelve scouts were sent over to spy out the land. These men returned with glowing accounts

of the land's lush fruitfulness. But though unanimous in their praise for the land, there was a radical division of opinion about their chances of wresting it from the giants who already held possession. They reported: "... we were in our own sight as grasshoppers, and so were we in their sight."

#### Contrast

The minority report contrasted sharply with this gloomy confession of cowardice.

Caleb stilled the people before Moses and said, "Let us go up at once, and possess it; for we are well able to overcome it." Caleb was joined in this proposal by Joshua, the son of Nun, who would one day succeed Moses and lead a new generation into Canaan. But then it was two against ten, and even as now, the voices of the minority were thundered down by the frightened majority. The ugly contagion of fear had gripped the host, and we are told: "... the people wept that night." The previous great deliverances God had wrought were now forgotten. Unbelief had set in and only the giants were visible. They rebelled and refused to follow their leader into Canaan. Therefore the door slammed shut, and with the exception of their two faithful and courageous leaders they perished in the wilderness to a man, upward from twenty years.

#### Unbelief

Today we in America are in much the same plight as were the Israelites on this tragic occasion. Our great national sin is that of unbelief. This has made grasshoppers of us. We run when we are not pursued; we jump in panic at moving shadows. We have surveyed the Beast and our universal cry is: "Who is able to make war with him?"

#### The Church

A contagion of fear grips the church. There are few Calebs and Joshuas who will dare propose a remedy. Few leaders will warn their people of the swiftly approaching final judgment and of their sore need to repent. The spirit of compromise is in the air and this is fatal! The voice of the minority goes unheeded on the winds. We regard with suspicion the meddler who is rash enough to tell us the truth about ourselves. We grimly cling to our state of euphoria and woe to the intruder on this false sense of well-being. Our sanctuaries are defiled by secularism and sacrilege and we are silent. Although dimly aware that the "abomination that maketh desolate" is being readied to "stand in the Holy Place" we shrug it off. Our recreation is more important. But even so, the old uneasiness will not shake off. So we shove our noses in the sand and pretend the danger is not there. Only a return to God will save us. But who wants to be saved?

#### The Giants

Yes, the giants are there all right, but this is not the important

thing. It is rather that we are "grasshoppers in our own sight." This is the crippler. And the giants? They have accepted this evaluation because we, ourselves, are the authors of it.

— The Wesleyan Advocate



## NOT QUITTING AT SIXTY-FIVE!

Growing old but not retiring,  
For the battle still is on,  
Going on without relenting,  
Till the final victory's won,  
Ever on, nor think of resting,  
For the battle rages still,  
And my Saviour still is with me,  
And I seek to do His will.

Years roll by, and body weakens,  
But the spirit still is young,  
Breath of God — it never ages,  
Is eternal, ever strong,  
Rather, year by year it strengthens,  
Gaining over the things of sense,  
By thy Spirit, lead my spirit,  
Saviour, till Thou call me hence.

Things of earth decrease in value,  
Brighter shines the light above,  
Less the power of human hatred,  
Sweeter far the Saviour's love,  
Let me tell it to the needy,  
Far and wide Thy worth proclaim,  
That my closing years may praise Thee,  
Glorify Thy blessed name.

Let me labor in Thy harvest,  
More than ever in the past,  
Reaping in what Thou hast planted,  
Till I dwell with Thee at last,  
That before Thy throne eternal,  
I may have some fruit to bring,  
Not my work — the fruit of Calvary,  
All Thine own my Lord and King.  
— Selected by Sister Susanna B. Johns



## CHRIST'S DEATH

We would like to meditate upon two factors concerning Christ's death. First, the purpose of His death, and the earthly reason for His death.

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities," Isa. 53:11. The main reason for Christ's death was that God's plan for man's salvation are timed and were now reaching their fulfillment. It was God's plan that Christ's blood should be a ransom to buy many back from their sins. The many included all who will accept the ransom.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man," Heb. 2:9. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors," Isa. 53:12. Thus we see God's plan.

Each year at the Passover Feast, the groups of Jews killed a passover lamb to commemorate the killing of the lamb in Egypt, whose shed blood was to notify the death angel to pass over their home. Christ shed His blood on the cross at the precise time of the killing of the pascal lamb. Christ's blood was shed that the sins of those who will accept His sacrifice will be passed over by the eternal death angel. The timing of God is marvelous. The fulfillment of the old law by the New Testament is marvelous. "God works in mysterious ways His wonders to perform."

Now let us meditate upon the earthly reason for Christ's death. The Jewish religion had deteriorated until more emphasis was placed upon a certain form or day than upon the purpose or the spirit of a certain service. Several offerings and tithes were strained so as to enrich the leaders, rather than help the poor and afflicted. Christ continually warned the leaders of their selfish doings and of the lack of spirit and purpose in their ceremonies. The leaders of the Jewish church were just like many people today; when Christ reproved them they became angry with Him and tried to trap Him. But He made them the more angry because they could easily see that His life was better than theirs was.

The common people brought their diseases and their problems to Him and He cured multitudes and helped all who asked Him to. For this reason many followed Him continually and they soon realized that He had more power than the leaders of the Jews. Because of the influence He had and of the multitudes who followed Him, the Jews became jealous of Him. He even went into their temple and

taught the people and healed many. Watching Him as they might, the leaders of the Jews could find no faults or reasons to condemn Him before the people.

The leaders of the Jews were just like human beings today. If they despise and hate someone and cannot find a legal reason to silence or get rid of them, then they must plan illegal means to destroy that one. Their concern is to save their own popularity, which is usually scarred by many blemishes and they do not want to expose themselves at a fair trial. "Then assembled together the chief priests, and the scribes, and elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtility, and kill him." Matt. 26:3-4. This was a sin and a curse for any group to plan to take someone by subtility and especially to plan to kill him.

According to the laws of the land, the Jews themselves could not legally do this. So they had to frame up a trial and by false accusations get the law to pronounce the death penalty upon Him. They worked as people usually do, where subtility is involved, rushing the affair through before time for justice and even without sufficient time to properly see the affair to an end. With all their planning and false witnessing the Judge, Pilate, could not see any reasons for the death sentence which they had asked for. When they pressed the matter he, to save his own influence and popularity, washed his hands of the whole matter and gave Christ over to them to crucify Him saying, "I am innocent of the blood of this just person: see ye to it," Matt. 27:24. During the trial, when no agreement could be reached, Pilate referred Christ to the crowd of people gathered, but the leaders of the Jews rushed among them, persuading them to ask that He be crucified.

Thus Jesus died not because He was guilty or even because the courts proved Him guilty, but because the leaders of the Jews persuaded the mob to demand His death. Very, very seldom is there ever justice from a mob or from a rush trial. Many others since then have met severe punishment and death because of the influence of the leaders of the church in power. May that day come again? How important it is that we strive, sacrifice, and endure that our church may be wholly built upon the complete foundation of the New Testament and that mob violence, sin, and the wishes of a few be held under control.

— Howard J. Surbey, 749 W. King St., Littlestown, Pa. 17340



Age and youth look upon life from the opposite ends of the telescope; to the one it is exceedingly long, to the other exceedingly short.

## CHILDREN'S PAGE

### THE UNKNOWN GOD

Acts 17:22-31

Paul had come to Athens which was a city in the country of Achaia, now called Greece. He was teaching the Gentile nations about Jesus. (A Gentile was anyone who was not a Jew.) Of course Paul taught the Jews who lived in Gentile countries, and it was the Jews who caused so much trouble. Many of them wanted to kill Paul because he taught that Jesus was their Messiah who they had crucified.

As Paul was walking through Athens, he saw many idols that the people of Athens had made. On one of the altars he noticed a writing that said, "To the unknown God." The people of Athens were the most educated in the world at that time. Here were the greatest scholars, lawyers, and statesmen. Even though the city was filled with idols or images, someone had thought that there might be a god somewhere that they hadn't recognized, so they made an altar to the "unknown God."

Paul was a very intelligent and educated man, and he also knew about the Lord Jesus. Taking advantage of their belief in an unknown god, Paul said, "Whom therefore you ignorantly worship, him declare I unto you." He then taught them how God had made the world and He is Lord of heaven and earth and does not live in houses made by men; that man was made by Him and that it is in Him that we live, move, and have our being. It is a sign of ignorance that people should think that God is like gold, or silver, or stone made into an image by a man, and now God commands men everywhere to repent and believe in Jesus, the Son of God, who died on the cross and was raised from the dead.

When the men of Athens heard of the resurrection, some made fun of Paul but there were others who believed.

Paul was a brave man. He wasn't afraid to tell about Jesus. Jesus was Paul's best friend. Jesus can be your best friend too, if you only believe in Him.

— Brother Rudy Cover, Modesto, California

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## ADULT SUNDAY SCHOOL LESSONS FOR MARCH, 1973

Mar. 4 — Obedience brings victory. Judges 7:1-25

Mar. 11 — Gideon's victory over the Midianites. Judges 8:1-17

Mar. 18 — Gideon's death, and Israel turns to worship Baalim.  
Judges 8:18-35

Mar. 25 — Parable of Jotham. Judges 9:1-30



## NEWS ITEMS

### ANTIOCH, WEST VIRGINIA

The Ridge Congregation met for Revival Meetings the first week of July. Brother Virgil Leatherman gave us inspiring messages from the Word of God.

We were glad to have Sister Leatherman with us during these meetings.

Our Lovefeast was held July 9, with Brother Virgil Leatherman officiating. Ministers present were: Eugene Kauffman, Paul Reed, Jacob Ness, and Howard Surbey.

The services were well attended each night, which made this Revival one to be enjoyed and remembered.

— Sister Irene Harris, Cor.

### NOTICE

Please send all checks for the Trustee Board to Elder Ray R. Reed, as he is the new Secretary.

— Vern Hostetler

### NOTICE

The following correction for Location of Church Houses was received after the Feb. 1 Monitor was sent to the printer.

### NEWBERG, OREGON

Highway 99W enters in an east-west direction. Those entering from the east on First St., go to the third stop light and turn right on North Main St. Go four blocks to the church at corner of N. Main and Franklin Sts. Entering from the west, turn left at first stop light on to N. Main St., and go four blocks to the corner of Main and Franklin Sts.

### DIRECTORY INFORMATION FOR NEWBERG, OREGON

Galen B. Harlacher's telephone number should read 503-538-2033

— Editor

### SHREWSBURY, PENNSYLVANIA

During the past year there were three souls who united with the church when our revival meetings were being conducted and the Word was brought forth by Elder Edward Johnson. We appreciated the presence of Sister Johnson also, and trust the Lord will bless them as they labor for the Master.

In the current year, our revival meeting is planned a few weeks earlier than usual. A further notice will be given later.

— Fern Ness, Cor.

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The greatest of faults is to be conscious of none.

## DAILY DEVOTIONS FOR MARCH, 1973

### CALLED

Memory Verse, Psa. 50:15

And call upon me in the day  
of trouble: I will deliver thee,  
and thou shalt glorify me.

Thurs. 1—Psa. 31:1-24

Fri. 2—Psa. 50:1-23

Sat. 3—Psa. 53:1-6

Memory Verse, Psa. 86:5

For thou, Lord, art good, and  
ready to forgive; and plenteous  
in mercy unto all them  
that call upon thee.

Sun. 4—Psa. 55:1-23

Mon. 5—Psa. 79:1-13

Tues. 6—Psa. 80:1-19

Wed. 7—Psa. 81:1-16

Thurs. 8—Psa. 86:1-17

Fri. 9—Psa. 91:1-16

Sat. 10—Psa. 99:1-9

Memory Verse, Psa. 116:13

I will take the cup of salva-  
tion, and call upon the name  
of the Lord.

Sun. 11—Psa. 102:1-28

Mon. 12—Psa. 105:1-45

Tues. 13—Psa. 116:1-19

Wed. 14—Psa. 118:1-29

Thurs. 15—Psa. 145:1-21

Fri. 16—Prov. 1:1-33

Sat. 17—Prov. 8:1-36

Memory Verse, Isa. 1:26

And I will restore thy judges  
as at the first, and thy coun-  
sellors as at the beginning:  
afterward thou shalt be call-  
ed, The city of righteousness,

the faithful city.

Sun. 18—Isa. 1:1-31

Mon. 19—Isa. 4:1-6

Tues. 20—Isa. 5:1-25

Wed. 21—Isa. 7:1-16

Thurs. 22—Isa. 9:1-21

Fri. 23—Isa. 12:1-6

Sat. 24—Isa. 31:1-9

Memory Verse, Isa. 5:20

Woe unto them that call evil  
good, and good evil; that put  
darkness for light, and light  
for darkness; that put bitter  
for sweet, and sweet for  
bitter!

Sun. 25—Isa. 35:1-10

Mon. 26—Isa. 42:1-17

Tues. 27—Isa. 43:1-28

Wed. 28—Isa. 45:1-25

Thurs. 29—Isa. 48:1-22

Fri. 30—Isa. 50:1-11

Sat. 31—Isa. 51:1-16

Memory Verse, Isa. 9:6; 42:6

For unto us a child is born,  
unto us a son is given: and the  
government shall be upon his  
shoulder: and his name shall  
be called Wonderful, Coun-  
selor, The mighty God, The  
everlasting Father, The Prince  
of Peace. I the Lord have  
called thee in righteousness,  
and will hold thine hand, and  
will keep thee, and give thee  
for a covenant of the people,  
for a light of the Gentiles.

\* \* \* \* \*

When you feel like criticizing the younger generation, just re-  
member who raised them.

W. S. Reed  
Dallas Center,  
Iowa 50063

# BIBLE MONITOR

VOL. LI

MARCH 1, 1973

NO. 5

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## SAFE IN HIS KEEPING

Psalm 4:8

When night is come, and all around is still,  
And gentle sleep my weary eyes would close;  
O heart of mine, think not of boding ill,  
But rest in God for calm and safe repose.

O heart of mine, still all thy trembling fear!  
For He, whose eyes are never closed in sleep,  
Is watching o'er thee, gently bending near,  
To guard from evil and thy soul to keep.

"In peace will I both lay me down and sleep,"  
For in the safety of the Lord I dwell;  
His arm of love my trembling soul doth keep,  
His presence whispers me that all is well.

And I shall wake to see the morning light  
In this fair world, or on the other side —  
No matter where; I know it will be bright,  
For in His keeping I shall still abide.

— Edgar Cooper Mason



## THE PARABLE OF THE GOOD SAMARITAN

This parable was given when a lawyer tempted Jesus by asking, "Master, what shall I do to inherit eternal life?" Luke 10:25. Now this would have been most commendable if it had appeared that he was sincere. But it seems he asked the question in an attempt to confuse Christ. The question, itself, is a most important one for each person to consider in all seriousness.

Jesus, knowing the heart of man, resolved to convict him from his own mouth and asked, "What is written in the law? how readest thou?" The lawyer, well-versed in the Scriptures, promptly replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," Luke 10:27. Jesus said, "Thou hast answered right: this do, and thou shalt live," vs. 28. The lawyer then tried to justify himself by asking, "Who is my neighbor?" This forms the basis of the parable given by Jesus.

As the traveler in the parable went down from Jerusalem to Jericho, he was surprised and seized by thieves. It was about sixteen miles to Jericho, and quite likely the road was rough and rocky affording a place of hiding for the robbers. The traveler, alone and unprotected — was an easy prey. They took his clothes and wounded him leaving him half-dead.

What a spectacle of distress and misery! What vileness men are capable of! A few years ago in a large city, a man was attacking a woman whose screams soon drew a crowd. In the midst of about thirth-nine people, the woman was murdered without a single person attempting to help her or even calling the police, because they didn't want to get involved.

In this parable we see the selfishness of two men who came by. The first was a priest. Some of the priests lived at Jericho and traveled back and forth. We don't read that the priest either stopped or spoke, but went by on the other side of the road.

The next to come along was a Levite, another of the sacred profession. He looked on the poor helpless man, then he too passed by on the other side. How hard-hearted were these men! How easy it is to delude oneself and become hypocritical! These two men didn't want to become involved.

Then a Samaritan came along. It was well-know that hostility and prejudice existed between the Jews and Samatitans. The Samaritans were considered to be selfish and indifferent. But notice the love and mercy shown by the Samaritan. As he looked on the suffering man he had compassion on him. Here was a fellow-man in distress. The Samaritan went to him, not to gaze on him, but to help. He bound up his wounds. He poured in oil and wine to allay the pain. He set him on his beast and took him to the nearest

inn and made him as comfortable as he could. He even gave the inn-keeper money for his care and promised more money if needed. Here is compassion — sincere and self-denying. Here is a willingness to become involved. If there had been prejudice in the heart of the Samaritan, it quickly disappeared when he saw the plight of the unfortunate man.

Jesus then asked the lawyer a question, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" The inevitable answer was, "He that shewed mercy on him." Jesus then said, "Go, and do thou likewise."

We admire the spirit of the Samaritan. Do we have compassion on suffering humanity as we ought? Are we willing to become involved?

\* \* \* \* \*

### "GOOD ADVICE"

If you are impatient, sit down quietly and talk with Job.

If you are just a little strongheaded go and see Moses.

If you are getting weak-kneed, take a good look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arm around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the promised land.

— Selected

## THE BIBLE MONITOR

MARCH 1, 1973

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.

## READY —

### OR NOT READY FOR THE COMING OF THE LORD?

Ten virgins went forth to meet the Bridegroom. Of this select company, half of them were not ready. Yet these never dreamed they would be shut out. But they were! Read Matt. 25:1-13.

We can be ready, for the Lord commands it, Matt. 24:44. He is not giving impossible commandments. In fact, His commandments are not grievous, I John 5:3. But we must be honest with ourselves and mean business and make the doing of God's will the most important thing in the whole world. The Lord means what He says! Unless we put God first in our lives, in our decisions — we will not be ready when the Lord comes. He says, "Seek ye first the kingdom of God, and his righteousness . . ." Matt. 6:33. If the advancement of the cause of Christ on earth is not the very first concern of our lives, we are not ready for His appearing.

#### Why Deceive Ourselves?

Is it not enough to hear the Gospel and think it is "well"? We must live the Gospel, or we are lost! "Many . . . will seek to enter in, and shall not be able," Read Lk. 13:23-30. Many will be terribly deceived up to the very day of judgment apparently. Read Matt. 7:13-29.

Jesus says, "... Repent ye and believe the gospel," Mk. 1:15. No matter how much gospel truth we know, unless we repent and believe the Gospel, we are lost. Joining a church or going to church will not make a person a Christian anymore than going into a garage will make a man an automobile. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh," Matt. 24:44.

#### Am I Ready?

To be ready means to live continuously in readiness for the Lord's coming. Some say, "I'm not ready, but I hope to be ready before it is too late." Christians, the only safe place is to be always ready at any cost. Jesus never spoke idle words. He is the head of the church, Eph. 5:23. He is our Lord and Master. He knows what He is talking about. If there is anything small or great which is a barrier between your soul and God, or between you and any person on earth, get that thing attended to at once, that you may know you are ready for His appearing.

#### Without Condemnation

If your heart condemns you along any line whatever, I Jn. 3:19-24, do not rest, do not delay, but apply yourself in prayer and fasting until you know you are ready for the coming of the Lord.



### Then Stay Ready

The fact that Jesus specifically commands us to be ready shows that it is tremendously important, not only that we get ready, but also that we continually live a victorious overcoming life and be ready for His appearing. Grow in grace and at any cost live continuously in a position before God where our heart does not condemn us. See Gal. 5:16; 1 Jn. 3:2,3; Rom. 8:1. We are in fact to be ready while continuously getting ready — walking in all the light God gives us and at the same time pressing on and seeking further instructions from God. We are going to meet Jesus' Words at the judgment. Let us face them now! "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last days," Jn. 12:48.

Jesus means business. He means what He says. He knows the flesh is weak, Matt. 26:41. The Lord Jesus Christ, the Son of God, the head of the church, says to you and to me, "Take heed that no man deceive you," Matt. 24:4. At the judgment seat of Christ, the important thing will not be what some learned preacher has said, or what anybody on earth has said, but what the Lord has said. The Lord has given repeated, urgent exhortations and warnings along the line of the necessity of watching, praying, taking heed, etc. "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved," Matt. 24:12,13. "Heaven and earth shall pass away, but my words shall not pass away," Matt. 24:35. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come, Matt. 24:37-42. "And what I say unto you I say unto all, Watch," Mk. 13:37. "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not," Lk. 12:40. "And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," Lk. 21:34-36.

### Press Toward The Mark

Paul needed to press — and most certainly we do, Phil. 3:14. God wants us to honestly face the actual conditions in our own hearts and lives and to keep humble before Him. Evangelist Charles G.

Finney received a mighty baptism with the Holy Spirit and found that his words brought conviction of sin on the hearts of people with whom he spoke. Sometimes, however, he discovered that this power was lacking — had leaked out or something. Then he states that he could not rest till everything was clear between his soul and God, and again the power of God was flowing through his life.

#### Thou Hypocrite

If I live an unclean life, how can I get through to a place of real abiding victory in Christ; with what face can we preach holiness to others? If I am a thief, how can I teach others to be honest? If I live an unclean life, how can I exhort others to be holy and without blemish? If I have no control over my tongue, how can I preach the bridled tongue to others? Jesus by no means minces matters. He says, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye," Matt. 7:5.

#### How To Be Ready

The way to find God in the answer to prayer, in the supply of every need for spirit, soul, and body, is to seek Him with all your heart. We think that we have sought the Lord with all our heart and not found Him — but let us by no means deceive ourselves. The Scripture is true; it cannot be broken, John 10:35 "And ye shall seek me, and find me, when ye shall search for me with all your heart," Jer. 29:13. Beware of a lukewarm, half-hearted condition. God gives victory, I Cor. 15:57.

Be an overcomer yourself — then preach to others the overcoming message in the power of the Holy Spirit, I Pet. 1:12. Blow the trumpet in Zion, Joel 2:15. Awake God's sleeping people on every hand. Tell them to be ready, for the coming of the Lord draweth nigh, James 5:7-9. The Lord will have a ready people for we are told that when the Bridegroom came, "they that were ready went in with him to the marriage: and the door was shut," Matt. 25:10. Will you brother, will you sister, be in that ready company? It requires watching and praying always, that we may be accounted worthy to escape all the things that shall come to pass, and to stand before the Son of man, Luke 21:36.

#### Lest Darkness Come Upon You

We now have this light from God's Word showing the absolute necessity of being ready for the coming of the Lord. Let us walk while we have the light lest darkness come upon us, John 12:35. If we don't wholeheartedly obey the Lord, beware lest we, too, get into gross darkness as others have done by trifling with God's Word.

#### Use Or Lose

When you feel a hunger for God, seek Him lest you lose that



tender wooing of the Holy Spirit. If you are not exceedingly eager to live an overcoming life and to glorify God all you possibly can, you should be terribly alarmed at your state. "Woe to them that are at ease in Zion ... Amos 6:1. The lukewarm, self-satisfied are to be spued out — unless they be zealous and repent, Rev. 3:14-22.

Stir Up Yourself, Isa. 64:7

As Jacob did, Gen. 32:24-28; as Daniel did, Dan. 9:3,4. Be desperate, and whole-hearted and at any and all loss, pray as Jesus did in Gethsemane, Luke 22:39-46. If you trifle with God and do not seek Him earnestly — especially if you put off yielding to that urge, that wooing of the Holy Spirit, beware lest you lose that tender hunger for God out of your soul. "From him that hath not" (does not use for God what he already has — does not yield to the urgings of the Holy Spirit already moving on his heart) "shall be taken away even that which he hath," Matt. 25:29. But thank God, instead of trifling with God in that way, let us do as the first part of the verse says, "unto every one that hath" (uses for God what he already has received — responds to the moving of the Holy Spirit already working on his heart) "shall be given, and he shall have abundance." At any cost live continuously in victory, rather than the feverish, self-important activities of a Martha, Luke 10:38-42. God prefers that we wait on Him that His strength may be ours, Isa. 40:29-31; Psa. 27:14. The flesh profiteth nothing, John 6:63.

The way we do things even supposedly in God's service often spoils everything. If we are irritable and harsh and bitter, over-anxious and fearful — the Lord wishes we would just quit all our vain fussing around and wait on Him — till His sweetness and His power and His wisdom dominates our lives.

"Let all things be done with charity," I Cor. 16:14. If we find that we are not doing all things in love, let us repent right away and by God's help begin to move in love and speak in love and pray in love and think in love and act in love. In our busy activities, even in the Lord's work, it is easy to lose love out of our lives if we do not watch and pray always, and obey the Lord and keep humble before Him.

"Watch ... Pray Always," Luke 21:36

We need to watch — keep alert, as well as to pray — watch our own spirit and see what kind of a spirit we are manifesting, watch for tricks of the Devil — watch for the uprisings of the old flesh life. Watch to see the results of our words, our deeds, our manner are glorifying God in the fullest sense.

"The Tree Is Known By His Fruit," Matt. 12:33

What kind of fruit is the tree of my life bearing? I Cor. 13 gives us God's definition and valuation of real, genuine divine love. Often our most self-sacrificing efforts in the Gospel work are mere wood, and hay, and stubble because the tender first love is simply



not there, Rev. 2:1-5. The way we do things, our manner of speaking, the sharp flash of the eye, the strained expression of the face, all indicate it is not the Holy Spirit who is motivating us, but rather our own or some other spirit. May God help us! When we lose love, real divine love out of our hearts and lives, the very bottom has dropped out insofar as acceptable service to our blessed Lord is concerned.

"Remember . . . From Wence Thou Art Fallen, And Repent," Rev. 2:4,5

Oh, let us take time to remember and repent! Remember how we used to weep over sinners; remember and repent! Remember how we used to keep a real spirit of prayer; remember how we used to grieve over the failure of other Christians and pray for them NOW.

God have mercy on us, so often instead of praying for our stumbling brother or sister in the Lord, we criticize them, and judge them, and condemn them, and gossip about them and imagine evil against them. Oh, let us remember and repent with that godly sorrow which will restore that favor of God upon our lives, II Cor. 7:9-11. "If we love one another, God dwelleth in us," I John 4:12. "God is love; and he that dwelleth in love dwelleth in God, and God in him," I John 4:16. "Beloved, let us love one another: for love is of God," I John 4:7. Strange as it might appear, yet even in the midst of the Church of Christ, among God's own people, there will be occasion when we must forgive other Christians for things they have said and done. Actually forgive — not simply pass it by. "Be ye kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you," Eph. 4:32. "Forgive, and ye shall be forgiven," Jesus saith in Luke 6:37, and His Words are straight to the point.

Although through Paul are given many details concerning the Church, Christ Himself is the head of the Church, Eph. 5:23,24, and Paul designates himself as a servant of Christ, a minister of Christ, a follower of Christ, and says, "the church is subject unto Christ," Eph. 5:24.

Jesus, the Son of God is the Mediator of the New Testament, Heb. 9:15, and He told His disciples to "teach all nations, . . . to observe all things whatsoever I have commanded you," Matt. 28:19,20. Not with folded hands in idleness, are we to await our Lord's return, "occupy," keep busy in God's will — till He comes, Luke 19:13. "Be ye not unwise, but understanding what the will of the Lord is," Eph. 5:17. Be diligent and faithful and fervent — in glad service to our Lord till He comes! The rich man in hell was told, "Thou in thy lifetime receivedst thy good things," Luke 16:25. We cannot drift along in luxury and ease, and self-indulgence now, while God's work and the spreading of the Gospel are neglected, and while the real people of God suffer for want of support and encouragement — and then expect to receive a blessed reward when Jesus returns!

Rather — "seek ye first the kingdom of God and his righteousness," Matt. 6:33, — regardless of what becomes of us! Make the advancement of the cause of Christ the very first concern of your life — the very motive of your heart's deepest desire and longing — the highest goal of your fondest ambitions!

— W. C. Moore

Humbly and Lovingly submitted by your Brother in Christ,  
— Lester M. Flora, R. 2, Box 225A, Syracuse, Indiana 46567



## NEW YEAR MEDITATIONS

We are entering a New Year. The old year has passed into history, and we know not what the New Year may bring forth. It reminds us of the Word of the Lord to Joshua when the children of Israel came to the bank of the Jordan. God said, "Ye have not passed this way heretofore," Josh. 3:4. This is the Word of the Lord to us as we begin a New Year. "We have not passed this way before," and we cannot see ahead but we must "walk by faith and not by sight."

The Lord has wonderfully blessed us in the past year far above what we deserved. While many have passed on to their eternal reward we are still on the stage of action.

As we look back on the past year I'm sure we all can see many mistakes we have made, we trust not willfully. We may have had many disappointments. Maybe we have been wrongfully treated, censured for our belief, or falsely accused. We may have a life above reproach, morally — we may not have broken any civil law; we may have paid our taxes; we may be the best of citizens; in other words we may have rendered unto "Caesar the things that are Caesar's. All these things are very fine and are required of Christians by God's law. But this is not sufficient for God's law goes farther than that and says, "Render unto God the things that are God's."

We dare not go forward without the guidance of the Holy Spirit as we enter into this New Year with its hopes and aspirations, and face the problems and anxieties that are before us for we have not "passed this way before."

As we turn from the old year with its successes and failures, its joys and its sorrows, we would do well to remember that in the providence of God each year is given us for a divine purpose. As we grow older we should grow better. Each day brings us nearer eternity. What we call progress is not really progress unless it makes for the development of the inner man. The poet Browning wrote,



"Grow old with me, the best is yet to be; the last of life for which the first was made." But this is true only if we are learning true wisdom, only if the passing days draw us closer to God. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matt. 6:33.

Someone has described the Bible as a guide book to eternal values and we are always in need of this guidance. It should not be hard for us to believe in and trust in divine guidance. One reason we find it difficult is that we are not willing to be obedient to His divine will.

We know that God has a plan for each individual. Of course He has a purpose for mankind as a whole but He also has a plan for each one, for OUR life and ours alone. One individual may not seem important to us but the Bible says that there is joy in Heaven over one sinner that repents.

It is very easy for us to be so concerned about temporal and worldly things that we forget the more important things. The Apostle Paul says "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," Phil. 3:13,14.

There were many things the Apostle had to forget, but those things must be forgotten if he would please God.

He must forget his ancestry. Phil. 3:4,5,6. He had a great deal of which to boast but he said, "But what things were gain to me, those I counted loss for Christ," Phil. 3:7.

I'm sure it was painful for Paul when he remembered his past life of persecuting and having Christians put to death before his conversion.

I believe one of the hardest things he had to forget was consenting to the death of Stephen and Stephen's prayer, "Lord, lay not this sin to their charge."

Too, the break between himself and Barnabas over John Mark was an incident hard to forget. Acts 15:39.

We may have had the same experience with some friend or brother, but these things we must forget and not allow it to cause us to act unwisely and fail to forgive. Christ said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses," Matt. 6:15.

But Paul never forgot that he was a sinner. I Tim. 1:15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

He forgot, that he might press forward. May we forget and "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us," Heb. 12:1. "For we have not passed this way before."

We are soldiers that have enlisted for a life term and there is



no discharge for "he that endureth unto the end shall be saved."

Paul said, "I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

What wonderful blessings we have enjoyed through the past year and may we be thankful and press onward and upward through the coming year as the poet has expressed it: "Thank You, God for one more year ... That is about to end ... Thank You for my family ... And every faithful friend ... Thank You for Your grace and strength ... That helped us on our way ... To overcome the obstacles ... We met from day to day ... For all the happiness we had ... And for our trials too ... As they inspired us to pray ... With pleading hearts to You ... Thank You, God, and please allow ... Another year on earth ... In which to strive for goodness and ... To be of better worth ... Your loving grace will always be ... Our courage to go on ... Beyond each night of darkness to ... An ever brighter dawn."

— Brother Roscoe Reed, Star Route, Radford, Va. 24141



**SOUTH FULTON**

**HAPPY IS HE**

**THAT HATH THE GOD OF JACOB FOR HIS HELP**

Sermon by Brother George Replogle

In Psalm 146, the Psalmist exhorts everyone to praise the Lord. David says that as long as God allows him breath he will praise the Lord. He tells us not to put our trust in princes in whom there is no help in mortal life.

We help one another as far as we can, but human hands can not go beyond this earthly life. Man cannot save our souls. That is why we trust God, because our soul is worth more than the whole world. God created all that is in Heaven and in earth. He is the One in whom we should trust. The Psalmist says God keeps truth forever. He is "without iniquity, just and right is he," Deut. 32:4. He promises and makes truth known by His Son and by His Word.

The way of the wicked shall be turned down. "The Lord lifteth up the meek: he casteth the wicked down to the ground," Psal. 147:6. The wicked have no time for God or anyone besides themselves and earthly things.

One who had no time to give attention or affection opened his eyes in hell. I imagine he felt his life was turned upside down.

The Psalmist is trying to show us the difference between God and man. He tells us that in man there is no help. The Lord keepeth the truth forever. "Blessed are all they that put their trust in him," Psa. 2:12. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." The God of Jacob was the same God as the One we have. Why did Jacob trust in the God of Israel? Why do we trust Him? For the simple reason He tells us to trust Him and to put our hope in Him. This same God can be in our life if we permit Him. It is possible for us to be happy in Him.

Rejoice in Him. We have something to be grateful for — to be happy in the God of Heaven. Are we happy in Him? If we do not believe or are ungrateful that the great condemnation is removed, then there is something wrong.

Jesus prayed, "Glorify thy Son." He was expecting something better than the world offers. I believe He was feeling grateful and thankful for the expectation of the God of our Salvation. To be happy is to have a meek and quiet spirit led by the Holy Spirit.

We are trusting in a God who has been proven many times. Paul says "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day," II Tim. 1:12. "I have fought a good fight, I have finished my course, I have kept the faith," II Tim. 4:7. Paul was happy when he left this world. He had the happiness of a true child of God. A Christian has joy, and if anyone has a right to be happy it is the child of God.

We must follow the straight and narrow way. That is the only way to live successfully in Him. Living a double life will not bring satisfaction. We are to keep all the commandments, if we offend in one point we are guilty of all the law.

The Devil can make us believe we are happy and can convince us that Jesus' way is not necessary. But Jesus said, "... ye should do as I have done to you ... If ye know these things, happy are ye if ye do them." John 13:15,17. Why? Because we have peace and happiness walking in the spiritual way as God directs.

At the great judgement the sheep and goats will be divided. Many will prophesy in His name and claim to have done many wonderful works. But the Christ will say to them, "... I never knew you: depart from me, ye that work iniquity." The wicked were deceived because the Devil convinced them they were alright. One thing for sure, they made no success of life.

The greatest joy we can have is to hear God say, "... enter thou into the joy of thy Lord." We have the help of the God of Jacob to make us happy. If we are not happy it is not because God has not done His part. It is because we have not believed Him. We have happiness because we live in harmony and believe all the Gospel and comply with God's requirements. He will care for you and me

if we are willing to be in favor with Him. Moses thought the reproach of God greater riches than all the treasures in Egypt. He made a decision and considered the God of Jacob for joy and salvation.

"He that doeth the will of God abideth forever." We ought to consider that the pleasures of the world today are the same as they were in the day of Moses when he rejected them and chose affliction with the people of God. When we have to give an account of our life it won't be joyful and happy if we follow the pleasures of the world.

You and I ought to be satisfied that God has forgiven our sins. What we want is to be accepted in His sight. We have joy and pleasure when we live in Christ. We can be happy because we know there is no uncertainty in the God of Jacob. In the plan of salvation there is the highest degree of joy. All we have to do is give our whole heart to Him.

— Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Illinois

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## IMPROVEMENT OF TIME

There is no enjoyment so permanent as the right improvement of time. What the idle and careless man throws away and loses forever, the diligent and holy man gains. None of us live much longer than is necessary to preform our work. Every day brings its own duties, and he who would not have the present hour torn like a blank from the book of life must use it as it passes never to return.

"We protract the career of time," says Zimmerman, "by employment; we lengthen the duration of our lives by thoughts and useful actions. Life, to him who wishes not to have lived in vain, is thought and action." Any other human existence is a living death.

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## NEWS ITEMS

### CERES, CALIFORNIA

The Pleasant Home Congregation is planning a two week Revival Meeting, beginning March 25, 1973 through April 8, 1973. Brother Dale Jamison of Quinter, Kansas is to be our Evangelist. A cordial invitation is extended to all.

— Sister Edythe Kline, Cor.



### NOTICE

Most of our churches have probably selected an Evangelist and a date for their Revival Meetings for this year.

Therefore, it has been suggested it would be advantageous if each church would send such information to the Bible Monitor for printing not later than May 1, 1973, that more could plan to attend the various meetings.

— Editor

### NOTICE

To each congregation desiring to be included in the General Brotherhood Group Letter of Tax Exemption. (See 1972 General Conference Minutes, Page 7, Item 17.) Copy the following statement, have your presiding Elder and your Clerk sign it, and send it to Elder Ray R. Reed, Dallas Center, Iowa 50063 by **April 10, 1973.**

The **(Name of your congregation)** of the Dunkard Brethren Church, Inc. authorizes the Dunkard Brethren Church, Inc. to include our Congregation in the General Brotherhood Group Letter of Tax Exemption. Sign — Elder .... Clerk .... Include address and Zip Code of Congregation.

If no reply is received by April 10, we will assume you do not care to participate.

The purpose of a group letter of tax exemption is to qualify a participating local congregation to be exempt from federal income tax liability; and for individuals contributing to a participating congregation to legally claim the contribution as a deduction on their federal income tax return.

Your Committee: Elders Vern Hostetler, Ray R. Reed

### OBITUARY

#### CORA C. MILLER

Daughter of Simon and Caroline (Gensinger) Nitcher was born on September 15, 1893. She departed this life at the Pilgrim Manor Nursing Home, Plymouth, Indiana, on February 3, 1973.

On March 29, 1917, she was united in marriage to Clyde Miller, who preceded her in death, November 19, 1958.

She leaves to mourn her passing a foster daughter, Madaline Burch of Plymouth, Indiana; one brother, Jess R. Nitcher, of Ocean Side, California; and many neighbors and friends.

She was a member of the Church of the Brethren, later affiliating with the Dunkard Brethren Church, of which she remained a faithful member.

Funeral services were conducted by Elder Floyd Swihart and Elder Harry Gunderman, at the Van Gilder Funeral Home, Plymouth, Indiana, with internment in the Center Cemetery.

— Maxine Swihart, Cor.

## CHILDREN'S PAGE

## DIANA OF THE EPHESIANS

Acts 19:19-41

Wherever the Apostle Paul went he taught the people about Jesus. At the city of Ephesus, Paul stayed for over two years. And many believed on the Lord. It was at Ephesus where the people brought their books of witchcraft and idol worship and burned them. The cost of the books amounted to fifty thousand pieces of silver. These people were really convinced that Jesus was their Saviour.

Ephesus was a very large city at that time. It was a trading center with a seaport where boats would come and go bringing many luxuries to trade with the Ephesians. At this great city was the temple of the idol goddess, Diana. It was built so magnificently and of such costly material that it was one of the seven wonders of the world. Many people worshipped this idol and the silversmiths of Ephesus made many shrines and images of the temple and the goddess Diana to sell to the people. So popular had this idol become that many would buy the silver images in hope that they would bring them good luck. The craftsmen were waxing rich over the trade in idol images.

Paul had converted so many people in Ephesus that the sale of the silver images began to grow less and less. Demetrius, a leader of the silversmiths, grew very concerned about this as he and his fellow smiths made their living this way. Calling a meeting of the silversmiths, he informed them that Paul was behind all of their trouble because he preached that there are no gods which are made with hands. "And not only our craft is in danger but also that the temple of the great goddess Diana should be despised."

This caused the men to become angry at Paul, and they cried, "Great is Diana of the Ephesians."

The whole city was filled with confusion, and they caught two of Paul's companions and took them into a theatre. The town clerk who was a just man reasoned with the people and told them, "If you are going to bring a matter against anyone, it will have to be done in a lawful assembly."

Paul was determined to teach the people about Jesus, and God used a sensible man to protect him and his companions. Diana was only a dead idol.

— Brother Rudy Cover, Modesto, California

\* \* \* \* \*

Christianity is not a cloak put on, but a life put in.

Christians should display meekness, not malice; loving regard, not lingering resentment.

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# BIBLE MONITOR

VOL. LI

MARCH 15, 1973

NO. 6

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## HE GOES BEFORE

Dark is the sky! and veiled the unknown morrow!  
Dark is life's way, for night is not yet o'er;  
The longed-for glimpse I may not meanwhile borrow;  
But, this I know, He goeth on before.

Dangers are nigh! and fears my mind are shaking;  
Heart seems to dread what life may hold in store;  
But I am His — He knows the way I'm taking,  
More blessed still — He goeth on before.

Doubts cast their weird, unwelcome shadows o'er me,  
Doubts that life's best — life's choicest things are o'er;  
What but His Word can strengthen, can restore me,  
And this blest fact; that still He goes before.

He goes before! Be this my consolation!  
He goes before! On this my heart would dwell!  
He goes before! This guarantees salvation!  
He goes before! And therefore all is well.

— J. Danson Smith

## THE I AM'S OF PAUL

A person's speech affords one a reliable index as to what a person thinks. Jesus said, "... out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things," Matt. 12:34,35. This is just as true today as it was when spoken.

We may see some of the workings of Paul's mind and spirit in the "I am's of the Apostle. Paul said, "For we know the law is spiritual: but **I am** carnal, sold under sin," Rom. 7:14. Such are all who are enslaved by sin — enemies of God, and this is our true state by nature.

Paul then continues, "O wretched man that **I am**! When we realize our true condition through the light of God's Word, we are most wretched and are made to cry out, "who shall deliver me from the body of this death?" Rom. 7:24. Those in such distress are as Job who longed for an umpire or mediator to settle the differences. Job 9:33.

**I am** not ashamed of Christ: for it is the power of God unto salvation to every one that believeth ...," Rom. 1:16. These are the words of one who has experienced the joy of salvation. That one has also experienced a transformation. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," II Cor. 5:17. Are we ashamed of Christ and the Gospel? If we are, He will be ashamed of us!

As we experience the joy of salvation, we realize we are indebted to others. We now have a responsibility to the unsaved. Paul said, "**I am** debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise," Rom. 1:14. Every Christian is a steward of the manifold grace of God. Are we fulfilling our duty?

In Rom. 1:15 the Apostle says, "So, as much as in me is, **I am** ready to preach the gospel to you that are at Rome also." He was ready to do whatever God would have him to do — at any cost to himself. Because of such readiness he was imprisoned at Rome. Sometimes God would have us do that which we feel unready to do. Still, the way to be ready for greater things is to be ready for small things. Each of us want to hear the words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter into the joy of thy Lord." Are we ready to do God's will?

Paul had firm convictions. "For **I am** persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus

our Lord," Rom. 8:38,39. If we are to stand true we must have such conviction that none of these things can shake our faith.

"**I am** the apostle of the Gentiles." He had received his work from the Lord. He knew what that work was and he was doing it. How often it is that people "fritter" their life away without having a definite purpose in life. It was Saul (Paul) that said, "Lord, what wilt thou have me to do?" Our Heavenly Father has something for each of us to do.

"**I am** sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ," Rom. 15:29. It is a great blessing to know if we go in God's name, we go in His power. Paul went to Rome in chains, yet he went in the fulness of that power. Nothing can hinder our usefulness except sin.

"For your obedience is come abroad unto all men. **I am** glad therefore on your behalf ...," Rom. 16:19. Paul was glad because of the obedience of others to God. Perhaps the closeness of our fellowship can be tested by the gladness or sadness at the obedience or disobedience of others to God.

"... For I know whom I have believed, and **(I) am** persuaded that he is able to keep that which I have committed unto him against that day," II Tim. 1:12. Paul had confidence in God that he was able to keep that which he had committed — his all — until that day.

Are we willing to commit our all to Him until that day?



Poor is our sacrifice if we offer only what we have ceased to need. Only when we ourselves feel the sacrifice of giving do we know the glory of living.

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MARCH 15, 1973

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.



## BOUNDARY LINES

Realizing the responsibility placed upon us, we feel our weakness when we look out and see the many other Brethren here, far more capable of bringing this message than your unworthy servant. Nevertheless, we pray that we may be able to bring forth a few thoughts that would be edifying to all and pleasing to Almighty God. We want to turn to a portion of Scripture, mainly Proverbs 6:20-35.

"My son, keep thy father's commandment, and forget not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee."

It seems that the first half of the book of Proverbs is addressed to the younger generation, so that they might receive instruction in wisdom and knowledge. Many times he starts out by saying, "My son," speaking of the wise son and the duties of the son. As it was his concern, it ought to be our concern, because young and old have a soul that never dies.

We use this subject of "Boundaries" tonight, simply because we feel for you, teenagers, they are very important. It is in the teens when life becomes very exciting, a challenge at every corner, and new regions to explore. But if this enthusiasm of boys and girls is not controlled and constrained, they may find they have gone too far. I really believe from the bottom of my heart that youth want boundaries, but too many church members are afraid that the boundaries of the churches are too tight. They fear that the church will lose young people and we have lost them anyhow. One surely has to wonder how many of those might have been saved if the discipline would have been a little more strict, and the boundaries not quite so far out.

Boundaries, you say, is a pretty broad subject, but you know it makes a pretty narrow pathway. You can't veer too far to the right or too far to the left, or you are going to go on the wrong side of the boundary line. Many cries can be heard from the broad road, saying, "Come on over here, son, you can come over here and still be safe, only believe. Enjoy yourself, you only live once." I know there are many false sermons preached today. Many flattering words are going out from the pulpits of the land. I realize it is not too popular to preach the cannots and do nots; but again I say that the youth today, if they have any integrity in their hearts, are still seeking guidelines and boundaries and restrictions to point them on the right way.

Today, most churches have let down the bars; there are no boundary lines and what do you see? Old paths are shunned, separation is an outmoded doctrine and those that keep them are

narrow minded. I say woe unto them that remove the boundaries, because I read in the book of Hosea, that "The princes of Judah were like them that removed the bound: therefore I will pour out my wrath upon them like water." I'm afraid that it might be the elders, the ministers, or even the mothers and fathers that have failed to say, "you are going too far?" Solomon says, "Keep thy father's commandment, and forsake not the law of thy mother. Bind them continually upon thine heart and tie them about thy neck." He is speaking of the right and wrong taught from youth up, he is speaking of the boundary lines.

He says, "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." That is exactly what boundaries do. They lead in the right direction and when you sleep you shall have a peaceful rest because you are on the right side and when you are awake they are as a lighthouse warning and guiding against the dangers on the rocky shore.

The main purpose of boundaries is to keep you off the other fellow's territory. This other fellow is the Devil. His sole aim is to try to get us on his side without us knowing it. Naturally, no one wants to be on the Devil's side, but you say many are. Why? I know that people like to think that the majority is right and the minority is wrong, but I'm sorry it just isn't like that. The Word of God tells us very plainly, and Jesus Himself says, "Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it."

Jesus knew that this was a hard road to travel, yes He did. In John 17, the great intercessory prayer that He prayed for the apostles, disciples, and believers, He says, "I pray not for the world, but for them which thou hast given me; for they are thine." He was praying that those that were spiritually strong, might stay spiritually strong. This is what His concern was, that His joy might be fulfilled in them. Also, He goes on to say, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Jesus knew the temptations. He knew that old prince, the power of the air, the Devil himself.

There are two kinds of boundary lines, just like there are two kinds of a lot of things — a right and a wrong. The right boundary lines are at the right place, the wrong ones are simply too far out. You know the wrong ones are much worse than if they were not there, because they give a feeling of security, but it is only a false security. The Devil wants you close enough so that you will get pulled in by the very grip of sin.

True boundaries keep you from danger. I'm sure we all know that we must accept Jesus Christ in our heart, life, and soul. We must realize it is through the cleansing blood of Christ by which we



are saved, for everyone of us is only a sinner saved by grace. Nevertheless, there are boundaries to observe. Large headlines appeared in our newspaper, "Salvation Army relaxes rules to attract youth." They overruled the "Thou shalt nots." Years ago they had some very strict rules to follow — no smoking, no drinking, no dancing, no movies, no worldly amusements. What does it mean when an organization moves the boundaries? It simply means the Salvation Army or any other organization or church denomination, as for as that goes, will not be a part of the bride of Jesus Christ. Are they smarter than God? Of the ten commandments, eight are "Thou shalt nots."

Animals are guided by instinct, that built-in mechanism that God gives to them. But you know the human being, God's crown of creation, has to be guided, directed, and taught in order to be of any use to God or society. Sometimes we wonder what is the matter with the world today. I quote Dave Wilkerson, "I am not concerned about the revolutionary leaders." I can understand why the youth of today is confused and wonder which is the right boundary. This is the reason you should know your teachers and your preachers, but above all know your Bible and your God, and then the spirit of truth will lead you, guide you, and direct you in the way you are supposed to go.

We would like to think of just a few things whereby it is so important to have the right boundary lines in the life of teenagers. The first thing we would think of is entertainment; never have we seen the entertainment craze as it is in the world today. It feeds the flesh and starves the soul. The races, ball games, the theater, or the burlesque show may cause you to feel excited, but afterwards you will think how foolish it was. Why did you get so enticed? The oftener you attend these places, the more entertainment you crave. This is why it is so important to have the boundaries at the right places to keep you from going to the wrong places. That is why I say the boundary lines are not right and the religious leaders don't make them right. Some say you shouldn't go to the theater, but it is alright to go to the roller-skating rink. The roller-skating rink is on the wrong side of the boundary line. You say, "Where can we go, what can we do, how about the Christian Bowling League?" There is no such thing as a Christian Bowling League, because it too is on the wrong side of the boundary line.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." If you want to go to the places the world goes and do the things the world does and look at the things the world looks at, you are going to start to love the things of the world and the love of God won't be in you. He will give you over to a reprobate mind and you are a helpless, hopeless candidate for Hell. Until youth realize to the



fullest extent that the love of the world is anmity with God, you are never going to have the boundaries at the right places.

Entertainment has brought about one of the most diabolical movements across this country of ours in the form of music. An example is the Rock Festival, where the young boys and the young girls yell and scream, "Turn us on man!" They sing songs like, "Turn me loose!" Its jungle beat seems to bring out a primitive nature of boys and girls, where all restrictions go. They seem to get drunk on the music of the Devil's rhythm. Don't listen to that trash, and be bold enough to tell that you don't. If you have tapes in the glove compartment of your car, would you throw them out of the window? Throw them in the burning trash can, and then you can look God square in the face because you are putting the boundary lines in the right place.

Next, we would think of the dance, and we would say to you young folks, don't go to the dance. I don't care if it is the senior prom or a charity ball; the very smoke and the very fumes come straight up from the pit of Hell. Not very long ago, a man told me that there is nothing wrong with the dance as long as you don't lust. But my dear people, the dance is the mother of lust and the agitator of passion, and can break down the moral barrier of the best person.

If there is nothing wrong with the dance, why are dance halls always dimly lit? If there is nothing wrong with the dance, why is it that parents want a special chaperon at teenage dancing? If there is nothing wrong with the dance, why is ungodly music played to stir up a passion and cause the body to twist, to turn, and to sway? There is little for the imagination to follow through with. Why should this be? Why are male and female partners always together?

When Moses came down from the Mount of Sinai and saw the people dancing and the golden calf, no doubt he thought it couldn't be. He knew the people had seen the power of God demonstrated in many ways. They saw Mt. Sinai smoke as a furnace when God was there; they saw it quake and they saw it tremble. They even heard the voice of God, but you know that within forty days it wasn't enough to serve God by praising and worshiping Him. They must have some form of entertainment and in order to give the people entertainment, compromising Aaron gave them exactly what they wanted.

When they came down from the mount, they heard the voice of shouting and wondered what it meant. When Moses and Joshua came near, they found that the shouting was singing, Exodus 32:18. Do you think it may have sounded like the rock and roll music of the young people screaming and shouting? I believe it probably did. Not only were they shouting and dancing, but they were naked.

Nakedness and dancing went together then, just as it does today. Nothing more than the Devil's schemes to make people forget about restrictions and boundary lines. To turn themselves loose and forget about God, that is what such music is for.

Another place where boundaries are important is courtship. We know there are many crude and cheap references pertaining to sex. The laws of marriage, the laws of purity are despised, disregarded, and forgotten. There are no restrictions, everything goes and you know those kind of people aren't happy. Perhaps the greatest sex symbol that the world has ever known was Marilyn Monroe, the envy of many young girls. One day she came to herself, and realizing the dissatisfaction of her innermost being, she committed suicide.

Teenager, tonight, remember there are boundaries to keep sex wonderful. Don't forget that for one moment. Most of you are going to have a future home if you live and the Lord tarries His coming. I would say to you, think of the future a little bit. Don't think I'm going to have a fling, I'm going out and enjoy myself, because you sometimes pay a great price for it. Young girl, be the kind of a girl that a decent fellow wants to take home to show his mother. It doesn't matter what the other girls do today, modesty and purity still make a girl more desirable. Don't let the Devil tell you for one moment to shorten the hem of your dress so you can get a fellow. Young boys, don't do anything you would later regret. Petting is on the wrong side of the boundary lines, and kissing should be kept for that one and only one, your future mate for life. If there is anyone here tonight, who says they just want to be free, let me tell you this — free love is never free, you pay for it in the end. Purity is beautiful, purity is holiness; you want your future wife to be pure, you want your future husband pure; then keep yourself pure and I guarantee you that your future will be a hundred times happier.

Today girls and boys are quick to say, "Mom or Dad, don't worry, I know how far to go." This is what Sampson thought. Samson was the strongest man that lived, who with a jawbone of an ass slew one thousand men. But you know the beautiful curves and lovely lines of Delilah were too much for him. Little by little he leaned her way, and he lay his head in her lap and listened to her sweet nothings she whispered to him. As the old snake charmer charms his victims, so she vexed his soul to death. That is what the Word says. To me, it only proves the point, dear young people; it shows what man will do for one moment of sin. It shows the power of lust. You cannot play with fire and not be burned, you cannot do it. Solomon says, "Can a man take coals in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" Many a boy and a girl have gone too far; generally they



marry someone they don't want to marry. You are going to have to learn to say no.

As Moses came down from the Mount, he smashed the golden calf. Then he asked the question, "Who is on the Lord's side?" I am going to leave the question with you tonight. Which side of the boundary lines are you on tonight? Some day there is going to be a harvest to reap. It is going to be a bumper crop of life or a bumper crop of death. It's going to be one of the two. Which is it going to be for You? Stay off the Devil's territory! Get on the side of God and it will be Heaven, with no sorrows and no regrets.

— From a Sermon by Brother Jack Snyder  
Selected by Sister Maxine Surbey



## TRUTH

What is truth? Jesus prayed, "Sanctify them through thy truth: thy word is truth," John 17:17. So we know that we are sanctified if we are obedient unto the truth, or the teaching of the Gospel.

Jesus is not with us in person, so His way is imparted unto us through His Gospel.

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free," John 8:31-32.

The Apostle was a wonderful man of God. He wrote, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," Rom. 1:15-16.

When we believe we will not only do the things that the Gospel tells us to do, but we will avoid doing the things that the Holy Spirit teaches us that are sinful and unrighteous.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5:1.

There is a wonderful difference in God's disposition toward us if we have faith, and are obedient to Him rather than being disobedient.

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience," Eph. 5:6, Please read the first five verses.

Humbly submitted, — Brother W. C. Pease, Quinter, Kansas



## COMPROMISING WITH EVIL

"And Lot pitched his tent toward Sodom," Gen. 13:12. Lot is portrayed as a good man with weakness of character. The choice he made reveals a selfishness in his dealings with Abraham. The proper thing for Lot to have done was to give his Uncle Abraham his choice in selecting the new location. But Lot took for himself what seemed to him the best of the land not considering the spiritual welfare of his family, only looking at the financial side of the proposition.

Lot's failure to consider his Uncle's rightful authority and his quick selfish choice of the richest part of the land shows him to have been ungrateful and greedy.

How characteristic this is of the human family when material choices are made without considering the spiritual side of life.

Lot, I'm sure, was aware of the moral conditions of the people of Sodom, knowing that they were notoriously wicked. Gen. 18:20 tells us God said, "Because their sin is very grievous I will go down now, and see whether they have done altogether according to the cry of it."

Wickedness of all kinds, doubtless, prevailed there. Sodomy and Sodomite are words which carry down to present day usage and stand as sad reminders that immorality and perversion were prominent among the evils of those ancient cities. With these sins so prevalent today and with pressures being put upon us to overlook their sinfulness we need to consider seriously the attitude of God toward them as they are spoken of here and elsewhere in His Word. To countenance these sins is to invite the fate of Sodom upon us.

The story of Lot presents a vivid picture of the deceitfulness of sin. If someone had told Lot when he "pitched his tent toward Sodom" that the city would be destroyed by fire and brimstone from Heaven, that he would lose all of his property and his wife and most of his family, and would father children by his own daughters, no doubt he would have laughed them to scorn. Too, the descendants of his own two daughters, the Moabites and the Ammonites, were the greatest enemies of God's people later. Lot did not realize that the path of compromise leads relentlessly downward.

The Bible calls Lot a righteous man and tells us that he vexed his righteous soul from day to day hearing their filthy conversation and seeing their wickedness and unlawful deeds. But rather than give up material things he "compromised with evil."

Compromise is one of Satan's most powerful weapons. He seems first to soften our defenses before we are actually aware of evil. But we have in God's Word, as well as in secular history, a great many happenings by which we can profit.

We must rub shoulders (so to speak) with the world. And if

we are not on our guard the step downward may not appear so bad after all. We know we cannot isolate ourselves from the world but we must be on guard lest the influence of the world squeeze us into its mold. I John 2:15 says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Rom. 12:2 says "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The tendency to conformity is so strong so many times among even intelligent people that one man has said that people are willing to call white, black and black, white. Can you hold your convictions when most people take opposite views? Can you stick up for what you know to be right even when your best friends oppose you? Or are you willing to compromise? The Apostle Paul said, "no man stood with me, but all men forsook me." It is human to stand with the crowd; it is divine to stand alone. It is manlike to follow the people, to drift with the tide. It is Godlike to follow a principal to stem the tide. It is natural to compromise conscience and follow social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

But Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham worshiped alone. The Sodomites smiled at the simple shepherd, followed the fashions and fed the flames. Daniel dined and prayed alone; Elijah sacrificed and witnessed alone; Jeremiah prophesied and wept alone; Jesus loved and died alone. So if Jesus is with us we are in the majority.

Many times compromise within itself is not evil between two individuals or nations that a better understanding may be had but in the spiritual world it is beyond reason and unthinkable. It is like making a bargain with a rattlesnake.

Many will "compromise with evil" because they think little things don't make any difference, but many times destinies are determined by seemingly insignificant decisions. The little foxes spoil the vines. See Song of Solomon 2:15.

Here are some of the excuses for compromising: (1) "Everybody is doing it." (2) "There is really no harm in it." (3) "I've got to make a living." (4) "Times have changed." (5) "I know the Bible says so but I see no use of doing it."

II Tim. 4:3, 4, "The time will come when men will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."

May we then never surrender the principles of the divine teachings of the Bible and compromise with Satan in his deceitfulness of sin.

May we recognize the foe we face and build ourselves up in that most holy faith that we may be able to conquer "ever" but to compromise "never."

— Brother Roscoe Reed, Star Route, Radford, Virginia 24141

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## THE CLOSED DOOR

Jesus Himself said, "I am the door: by me if any man enter in, he shall be saved . . . John 10:9. We also read in Rev. 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Oh, dear unsaved ones, please don't wait, it might be too late. Let us accept Christ now.

The Bible says, "Remember now thy Creator in the days of thy youth..." Some of these days the door will close forever to the sinner who has not answered the pleading of Christ. Many of our loved ones are still outside the ark of safety. It won't be long till our Lord will come and take the Church as His Bride, and you who have not accepted Him will be left on the other side of the closed door. There will be no key to open it. Many will stand and cry to get in, but it will be too late and they will be lost forever.

If you gain all this world's goods and lose your soul it will profit you nothing. When Christ closes the door it will be a sad time. How would one feel if a child or small baby was left in a room and the door closed? No key could open the door. How do you think the Heavenly Father must feel when He calls, but you won't accept Him? God alone knows if you will have another chance to open your heart's door. If not, you will be lost for all eternity.

Let us turn to Christ and follow Him and receive the joy one finds when Christ directs one's life. I am sure you would never go back in the world of sin. Noah preached many years and worked hard to save the people but only eight souls were saved — those of his family. But he was richly paid. They were able to enter the ark with him and God closed the door. Let us not put it off another day. Let Him come into your heart and get ready for that beautiful home He has prepared for all the faithful is my prayer.

— Sister Elizabeth Alltus

\* \* \* \* \*



## CHILDREN'S PAGE

## A BOY SAVES PAUL'S LIFE

Acts 23:12-33

The Apostle Paul had been taken prisoner for teaching the people about Jesus. More than forty men had made a vow that they wouldn't eat or drink till they had killed this apostle. They had made an agreement with the elders and chief priests of the Jews to have the Roman captain send Paul to their council.

A boy who was a nephew of Paul had overheard that these men had planned to kill Paul. As fast as he could he came to the castle where Paul was held prisoner and told him what he had heard. Paul called to the soldier who was guarding him and asked if he would take his nephew to the chief captain as he had something important to tell him.

The guard took the boy and brought him to the Roman captain who took him by his hand to a place where he could talk where no one else could hear them. Then he asked Paul's nephew, "What is it that you wish to tell me?"

The boy answered, "The Jews have agreed to have you bring Paul down tomorrow into the council, but don't do what they ask because there are more than forty men who will lie wait for him; for they have bound themselves with an oath that they will neither eat nor drink till they have killed Paul."

Then the captain replied, "Go, but don't tell anyone what you have shown me." The captain called two soldiers to him and said, "Make ready two hundred soldiers and seventy horsemen and two hundred spearmen to go by nine o'clock tonight. Be sure Paul has a beast to ride on, and deliver him safe to Felix, the governor."

The soldiers delivered Paul to the Roman governor as they were commanded. A boy saved the life of his uncle. God had told Paul the night before, "Be of good cheer, Paul: for as you have testified of me in Jerusalem, so must you bear witness also at Rome."

God had used this boy to help carry out His plan for the apostle Paul. I wonder how long those forty men went without eating and drinking, don't you?

— Brother Rudy Cover, Modesto, California

\* \* \* \* \*

Before you follow in another's footsteps, be sure those footsteps are going in the right direction.

## **NEWS ITEMS**

### **THANK YOU**

I want to thank all the brethren and sisters who sent beautiful cards and gifts for my birthday. I cannot express the joy they give to me. I read them and look at them many times. May God bless you each one for this kindness to me. Please remember my family and me in your prayers.

With Sincere Christian Love, Sister Margaret Dayhoff

### **NOTE OF THANKS**

I want to thank all for the prayers, flowers, gifts, calls, cards and letters during my recent hospitalization. May our Father in Heaven bless each abundantly. I am so thankful for His plan for a glorified body that will know no illness, heartache, or tears. May we love Him, the Church, and lost souls more is my prayer.

Sister Margaret Myers

### **THANKS**

We wish to take this way of expressing our sincere thanks to our brethren and sisters for the many cards, telephone calls, and flowers that were sent to us on our fiftieth wedding anniversary. We can only thank you, but we pray the Lord to bless each one.

Brother and Sister Melvin Roesch

### **MARRIAGE**

#### **PIKE — HEISEY**

Sister Dianne K. Pike, daughter of Brother and Sister Wayne Pike of West Unity, Ohio, and Brother Paul E. Heisey, son of Brother and Sister William Heisey of Bradford, Ohio, were united in marriage on Saturday, February 17, 1973, by Elder Melvin Roesch. They will make their home at Route 1, West Unity, Ohio 43570.

### **DISTRICT MEETING**

District Meeting of the First District will convene April 13-14, 1973, at the Dayton, Virginia Congregation.

Delegates, with their credentials, will appear before the Credentials Committee, Saturday morning, April 14, before time for the business session.

— Ray S. Shank, District Clerk

## PREPARE TO MEET THY GOD

Amos 4: 12

If we were expecting a call to go into the presence of some great king on earth, we should prepare to meet him. If we were looking for the summons to appear before a judge and answer a serious accusation brought against us, we should prepare our reply to the charge. If we were about to go to some rich and powerful man to ask a great favor at his hands, we should make preparation for the interview.

But how many there are who never think of preparing to meet their God. They think less of meeting Him than of their earthly master or benefactor. They act toward Him with less respect and concern than toward their fellow creature. Yet He is the King of all kings, the Lord of all lords. His sentence will decide our eternal state. It will either raise us to heavenly joy or cast us down to hell. We cannot escape Him, we cannot resist Him. We must meet Him, and that very soon. When and how we cannot tell. He may come to meet us in the judgment, or He may call us to meet Him by the summons of death. Oh, let us then prepare to meet Him! But how? Only in one way can we do so — by believing in His dear Son and seeking acceptance through Him. Then we can meet Him without fear, and say, "This is our God; we have waited for Him, and He will save."

— Selected from Christian Contender



## ADULT SUNDAY SCHOOL LESSONS FOR APRIL, 1973

Apr. 1 — God rewardeth the wicked according to their sins.  
Judges 9:31-57

Apr. 8 — The Lord's anger kindled against Israel. Judges 10:1-18

Apr. 15 — Isaiah 53

Apr. 22 — EASTER: Christ the resurrection. John 11:20-46

Apr. 29 — Jephthah covenant with Israel. Judges 11:1-22





## DAILY DEVOTIONS FOR APRIL, 1973

### CALLED

Memory Verse, Isa. 55:6

Seek ye the Lord while he  
may be found, call ye upon  
him while he is near.

Sun. 1—Isa. 54:1-17

Mon. 2—Isa. 55:1-13

Tues. 3—Isa. 56:1-12

Wed. 4—Isa. 58:1-14

Thurs. 5—Isa. 60:1-22

Fri. 6—Isa. 61:1-11

Sat. 7—Isa. 62:1-12

Memory Verse, Isa. 56:7

Even them will I bring to my  
holy mountain, and make  
them joyful in my house of  
prayer: their burnt-offerings  
and their sacrifices shall be  
accepted upon mine altar;  
for mine house shall be  
called an house of prayed for  
all people.

Sun. 8—Isa. 65:1-25

Mon. 9—Isa. 66:1-24

Tues. 10—Jer. 1:1-19

Wed. 11—Jer. 7:1-34

Thurs. 12—Jer. 14:1-22

Fri. 13—Jer. 15:1-21

Sat. 14—Jer. 23:1-32

Memory Verse, Isa. 58:9

Then shalt thou call, and the  
Lord shall answer; thou shalt  
cry, and he shall say, Here I  
am. If thou take away from  
the midst of thee the yoke,  
the putting forth of the finger  
the speaking vanity.

Sun. 15—Jer. 29:1-32

Mon. 16—Jer. 30:1-24

Tues. 17—Jer. 33:1-26

Wed. 18—Jer. 35:1-19

Thurs. 19—Lam. 2:1-22

Fri. 20—Lam. 3:1-66

Sat. 21—Dan. 9:1-27

Memory Verse, Isa. 65:12

Therefore will I number you to  
the sword, and ye shall all  
bow down to the slaughter:  
because when I called, ye did  
not answer: when I spake, ye  
did not hear; but did evil  
before mine eyes, and did  
choose that wherein I delight-  
ed not.

Sun. 22—Hosea 2:14-23

Mon. 23—Hosea 11:1-12

Tues. 24—Joel 2:1-32

Wed. 25—Amos 9:1-15

Thurs. 26—Jonah 1:1-17

Fri. 27—Zeph. 3:1-20

Sat. 28—Zech. 8:1-23

Memory Verse, Hosea 2:16

And it shall be at that day,  
saith the Lord, that thou shalt  
call me Ishi; and shalt call me  
no more Baali.

Sun. 29—Zech. 13:1-19

Mon. 30—Mal. 3:1-18

Memory Verse, Joel 2:32

And it shall come to pass, that  
whosoever shall call on the  
name of the Lord shall be de-  
livered: for in Mount Zion and  
in Jerusalem shall be deliv-  
erance, as the Lord hath said;  
and in the remnant whom the  
Lord shall call.

Zeph. 3:9, For then will I turn  
to the people a pure lan-  
guage, that they may all call  
upon the name of the Lord, to  
serve him with one consent.

W. S. Reed  
Dallas Center,  
Iowa 50063

# BIBLE MONITOR

VOL. LI

APRIL 1, 1973

NO. 7

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## PRAY

Men ought always to pray — Luke 18:1.

Christ died on the cross for the sins of the world,  
When the road is steep, and the valley deep,  
And the clouds hang heavy and gray;  
When the burdens press, and the cares distress,  
Just pause! It is time to pray.

Oh, I know there are griefs and heartaches,  
There's a cross to carry each day;  
But there's One who will lighten our burdens,  
If to Him we earnestly pray.

There are many today, who are bound by sin,  
They are beaten and bruised in life's fray;  
But their souls are precious in God's holy sight,  
For these we should ever pray.

Christ died on the cross for the sins of the world,  
He is coming again some day;  
Oh, may we be "fishers of men" for Him,  
And ever remember to pray.

— J. Wayland Kemp

## SPIRITUAL BLINDNESS

"Where there is no vision, the people perish: but he that keepeth the law, happy is he," Prov. 29:18.

Unfortunate, indeed, is the person born blind. Perhaps it is even more unfortunate for the person who has enjoyed the blessing of sight, but who becomes blind. Serious as is the lack or loss of physical eyesight, even more serious is the lack or loss of spiritual vision. The one may be for a time, the other for an eternity.

The Prophet Isaiah prophesied, "For, behold, the darkness shall cover the earth, and gross darkness the people," Isa. 60:2. Rom. 10:8 tells us that God gave Israel a spirit of slumber that they should not see nor hear. The reason? That salvation might come to the Gentiles.

Most would agree that we are living in a highly scientific age. It has been stated that the past fifty years have seen more scientific progress than all the previous centuries. The Book of Daniel tells us that "many shall run to and fro, and knowledge shall be increased," Dan. 12:4. Without doubt this nation has been in the forefront of these scientific accomplishments.

Yet God's Word says darkness shall cover the earth and gross darkness the people. Is it not a paradox that in this enlightened age a spiritual darkness seems to be settling on this world?

There are several manifestations of spiritual blindness. Some seem to think that God is dead or that He is irrelevant to the problems of our day. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men," I Cor. 1:18,25.

There are still those who disbelieve as did the Pharisees and Sadducees who came to Jesus desiring a sign from Heaven. Jesus said to them, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:3. Many are so knowledgeable in the things of the world, but as undiscerning as the Pharisees in spiritual knowledge.

Many are ignorant of the Scriptures mainly because of a lack of attention to them. It would seem that in this land of Bibles God's Word would be read and studied. When we plan a trip we study the maps to find the best roads to follow. Yet when it concerns the way to Heaven so many are careless and indifferent.

As sad as it is, many are not interested in the way Heavenward. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them," Matt. 13:15,16.



Another cause of spiritual blindness is sinning presumptuously. David prayed that God would "Keep back thy servant from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression," Psa. 19:13. May that also be our prayer. To presume is to expect or assume with confidence that God will forgive our sinning without our being truly repentant.

Quite possibly the greatest cause of impaired spiritual vision is found in Luke 21:34-36, "And take heed to yourselves, lest at any time your hearts be overcharged with surfiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

May our Heavenly Father grant us the vision to see through the darkness of these days and be ready for our Lord's coming.



No legacy is so rich as honesty.

Humble thyself, and know that God is the Creator of all things.

Those who see God's hand in everything, can best leave everything in God's hands.

I am an old man and have known many troubles, but most of them have never happened. — Mark Twain

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## THE BIBLE MONITOR

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.

## UPHOLDING THE FAITH

### Part 9

In our writings in previous chapters on this subject, we have touched on matters that are of vital importance to the power of the Church, and those which contribute to the salvation or condemnation of our soul.

Whether we are saved or condemned depends on the position we take on the Scriptures and whether we uphold the faith or not. Without faith it is impossible to please God. If we want to be saved we will have to conform to His pleasure, not ours.

If, in our consideration of the Scriptures, we find that we are not in harmony with the faith and practices of our forefathers, it is an indication that we are not upholding the faith in our own lives.

Jude 3 admonishes us to "earnestly contend for the faith which was once delivered unto the saints."

We cannot consistently and earnestly contend for the faith, and at the same time evidence deviations and departures from the faith in our own lives. The two do not harmonize. We cannot serve God and mammon. And if we are upholding the faith in our lives, we will "walk not after the flesh, but after the Spirit." Romans 8:4.

Souls that are not hardened through the deceitfulness of sin to the place that they are past feeling will not tolerate sin in their lives when it is pointed out to them.

If we, as members of the Dunkard Brethren Church, are not measuring up to the Dunkard Faith, as practiced by our fore-parents, who founded our beloved church, let us search the Scriptures.

The wise and right thing to do is to pray to God for help to renounce and cast off the sinful practices and get re-established on the firm foundation.

Rev. 2:5, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

In this closing chapter, I would like to stress the importance of holding fast, and continuing to uphold the faith which we manifested when we were received into the Church by baptism.

Also, to keep sacred and unbroken the vows which we made to God in that solemn hour demands that we uphold the faith until death.

These are vital matters and they will either justify or condemn us before our God on the day of judgment.

The Scriptures teach that our hope of justification and hope of salvation depends not only on our acceptance of Christ as the Son of God and our personal Saviour, but also upon our steadfastness in upholding the faith until death. Rev. 2:10, "Be thou faithful

until death, and I will give thee a crown of life."

What will it profit us, if, after we have accepted Christ, and walked with Him, if we turn back again to the sinful things of this world, which we formerly renounced?

We read in Hebrews 6:4-6, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

In light of this inspired Scripture, it is not only a shame and a disgrace to repudiate our profession of faith and baptismal vows, but it is a step that may condemn us to everlasting punishment in the fires of hell.

These facts should impress upon us the great responsibility that is ours in the welfare of our never dying souls and the danger that is inherent in a compromise with the flesh and with the Devil.

Heb. 4:11-14, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, LET US UPHOLD THE FAITH. Conclusion.

— Brother Paul R. Myers, Box 117, Greentown, Ohio 44630



## FIRST THINGS FIRST

What are the first things? They are the most vital things. What is most vital in life — those material blessings which reward the possessor with happiness that is fleeting, or those spiritual blessings which bring to the blessed happiness that is enduring?

Many years ago the One who delivered the Sermon on the Mount said, "Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you." "These things" referred to what he had been speaking of in the preceding verses — raiment and food and drink.

Do we believe these words? Do we plan and work from day to day as though we believe them? Which receives our serious thinking — the food we eat and the clothes we wear and the money we earn, or our daily devotions in thought of God and our activity in deed to man?



## TWO WAYS — TWO CHOICES

Which way will you choose to follow each day?  
The broad road to Hell or the Heaven-bound way?  
The decision is yours — which way will you choose?  
Choose wisely, my friend, or your soul you will lose.

The broad road to Hell may seem rather nice,  
But before you start down it, you'd better think twice.  
It holds many sorrows for young and old;  
It brings only heartaches and misery untold.

The broad way attracts you with glitter and gold,  
With its fun and frolic, yet it's empty and cold.  
Your journey will take you through valleys so dim;  
Satan laughs at misery; there'll be no help from him.

The road to Heaven may look rough and steep;  
The problems you face may cause you to weep.  
But the Saviour is calling; "Come this way to me,  
I'll help you, I'll guide you — your Friend I will be."

The Heaven bound way will bring joy within;  
It brings peace and love, and freedom from sin.  
Christ will lead through the shadows dim,  
Praise God, there truly is help from Him!

Satan's way brings death, misery, and strife;  
Christ's way brings peace and endless life.  
Which will you decide to follow each day?  
Choose now, choose wisely — who will you obey?  
— By Sister Eileen Broadwater



## FAITHFUL WATCHMEN

In ancient times cities were built with a high wall and a watchtower, in which was placed an officer whose duty it was to maintain a strict guard, and sound the alarm at the approach of an enemy.

The church of the living God is represented under the figure of a city, having its walls, and tower, on which are placed faithful men who are charged with the solemn responsibility of watching for souls. "I have set watchmen upon thy walls, O Jerusalem, which never hold their peace" (Isaiah 62:6).

A watchman implies the existence of danger. Some dangers are common to every age of the church. There always has been a tempting devil, an alluring world, and a deceitful self to watch against since the fall of men. But some dangers are peculiar to certain periods. This fact is plainly taught in the addresses to the seven churches in the Book of Revelation. These churches could represent so many successive periods or ages in the progress of the universal church. It is evident that the Laodicean age is now on us. What is the peculiar besetment of this age? We answer, lukewarmness. In that one word there is expressed the greatest danger to which spiritual people are exposed today. No heart, no zeal, no energy, no aggressiveness, but lifeless forms and ceremonies. From one end of Christendom to the other we hear the same sad tale of stagnation and death, and this condition constantly grows worse.

But this danger brings on another. Nature abhors a vacuum, hence when spirituality goes out, worldliness comes in. This has been the experience of every apostate church down through all the ages. This is the reason why people who once noted for their purity, honesty, plainness of attire, and simplicity of worship are now to be found in the same level as the world — they have lost their zeal and devotion to God — their spirituality is gone. In proportion to the degree of vital piety maintained by any church will be its freedom from worldly conformity. On the other hand, as flaming zeal dies out, so will pride, fashion, selfishness, pomp, and the lust for greed and pleasure take its place. God pity the poor blind watchman who cannot see these awful dangers, which are staring us in the face.

A second duty of a watchman is to warn. On the approach of danger it becomes his duty to sound the alarm, "to blow the trumpet". So it is with Zion's watchman. It is not enough for him to know that an enemy is near, he must faithfully warn the people and prepare them for battle. Many see the dangers that surround the citadel of Zion, but have not the courage to warn the people of them. For fear of offending certain individuals, or of losing some of their members, or perhaps a part of their support, some of these watchmen just keep their mouths closed. Satan is well pleased to have God's shepherds acting as "dumb dogs". He is ever crying out, "Let us alone," but God says, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isaiah 58:1).

These dumb dogs in the pulpit of today are a fearful obstacle to vital Christianity. No wonder the consciences of great numbers of professing Christians are asleep, and sin unblushingly vaunts in every direction. If we could see things as God sees them, we would no doubt make the awful discovery that the main cause of the backsliding, apostasy, and even wickedness of so many church

members is to be found in the unfaithful watchmen on the walls of Zion.

Another duty of the spiritual watchman is to hear God's Word. His message of warning must be inspired. He must hear the words at God's mouth. That will require living close enough to hear God, but such a watchman will find that a message thus secured will have authority in it. There is a wonderful power in God's Word to arouse and alarm.

The position of a watchman, in a worldly sense, is one of great responsibility. On him depends a great deal. But much greater is the responsibility of Zion's watchman. Unfaithfulness on his part will soon convert his church into nothing but worldlings. It is difficult for people to be converted to a higher standard than the one held up by the minister of the Gospel. If his preaching is of a soft character which hurts no one's conscience, his so-called converts will no doubt be of the same type. From the ranks of these members will come his officials; and if his officials are not solid, true men, what kind of support can he expect from them when it is proposed to discipline those who are walking disorderly? His hands will be tied, and his work will go from bad to worse.

If any spiritual church goes down, it will be through the unfaithfulness of its ministers. On them depends, humanly speaking, its purity, its life, and its power. At times they may think it is easier to withhold certain unpalatable truths, but God solemnly declares that the blood of those lost through neglect of the watchman to give the needed warning will be required at his hands. Tremendous responsibility! The doom of the most abandoned wretch in the bottomless pit will be light indeed compared with the curses and blasphemies that will be heaped upon the hirelings and traitors who have stood on Zion's walls, and who, in the hour of danger, failed to do their duty. Better for them if they had never been born.

Brethren in the ministry, our obligations are tremendous; they are as high as heaven and as far reaching as eternity. If we remain true to our calling, we shall need continually the power of the Holy Ghost on our hearts to keep us on the one hand from everything like a censorious, harsh spirit, and on the other hand, from preaching with the "enticing words of man's wisdom."

"So thou, O son of man, I have set thee a watchman upon the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou doest not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel 33:7-9).

— Selected from *The Christian Contender* by Brother Willard Beam



## THE ARM OF THE LORD

"But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" John 12: 37,38.

The Scriptures give us a word picture of the days when Jesus walked on the earth. They help us to know and understand the hardness of men's hearts. Jesus himself quoted the word's of Isaiah the prophet, "Lord, who hath believed our report and to whom hath the arm of the Lord been revealed?" As we think of the arm of the Lord we are made to think that the arm, with the hand attached, is one of the most useful parts of the body.

If we were to think upon the uses of the arm we wonder who could tell or even think of all the things we use an arm for. We would be helpless without our arms. We know there are those in the world who do not have arms. It is difficult for us to understand how they can make their way through the world. When we think about some of the uses of the arm and why the prophet used this expression to describe the coming of the Lord, we think first of all of our assisting one another. Occasionally we have opportunity to help someone who is aged or crippled. We say, "Here, take my arm so I may help you." It is wonderful that we can assist one another. Then we think of our own needs and how our arm supplies our daily food. How would you get your food to your mouth, even if it is set before you, without an arm to assist? Think about it. Try it if you think it would be easy. Then I think of our little ones, how often they fall and we extend an arm or hand to lift them up and help them to their feet again. Another use for our arm is when there are trials, troubles, sorrows; we can place an arm around others to comfort them. Perhaps as we think of the uses of the arm we can better understand why the prophet spoke of the Lord as he did.

The songs we sing and the Scriptures we read speak of the Arm of the Lord, and sometimes the Hand of the Lord. Again we think of the question the prophet asks, "To whom is the arm of the Lord revealed?" To whom does the Lord extend this Arm? The Arm of the Lord is extended in the form of His Son, Jesus Christ, to all who would see and be enlightened. The prophet in his day could well discern the dullness of the spiritual eye of his people, when he spoke of the coming of the Lord hundreds of years before He came. How many of the people that surrounded Jesus during His ministry, actually discerned the fact that here was the Arm of God living among them? Jesus was one who could assist them to walk, and during His ministry, He healed the sick and made the lame walk.

The Samaritan woman desired the temporal things, the needs

of the natural body. She said, "Lord, give me to drink of this water that I should never thirst again," not fully comprehending the Arm of the Lord; it was Spiritual drink which He had to offer and not the water out of Jacob's well.

Another example of the Arm of the Lord is the woman taken in adultery. The Jews brought her to Jesus to see what sentence He would pronounce upon her. The Law said to stone her. She had fallen in sin but Jesus reached out His hand to her and said, "Neither do I condemn thee, go and sin no more."

Jesus extended sympathy to those about Him. Mary and Martha's brother, Lazarus, died. Jesus extended to them sympathy beyond that of a human brother. He held forth an eternal hope, the hope of resurrection.

The Arm of the Lord is still in use today. The prophet asks the question, "To whom has it been revealed?" We ask the question, How is it revealed? It was not revealed to those two disciples as they walked with Him, but as they tarried together. Jesus gave thanks and broke bread; then their eyes were opened and they realized that it was Jesus, the Arm of the Lord.

We believe that the Arm of the Lord is revealed through the Word. We will not know the Lord until we get to know the Word. If we are not interested in the Word of God I question whether the Arm of the Lord will ever be revealed to us.

When shall the Arm of the Lord be revealed? The Arm of the Lord has been revealed from Isaiah's time until now to individuals, but not unto all the people. Will it be revealed to us? The Arm of the Lord will be revealed to us when we realize that we have need of a Saviour. He is round about us, His Spirit is in the world, in every place we are told. The Psalmist spoke of the presence of the Lord, and he said, "If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me." Our eyes are blinded and the Arm of the Lord is not seen by us because the Devil does not want us to see it. Today, the Holy Spirit is searching the hearts of men, women, boys, and girls, that He might woo and win them and show them the Arm of the Lord.

Under what circumstance is the Arm of the Lord revealed? Perhaps there is no specific circumstance under which the Lord is revealed. Many call for assistance from God when there is no one else to call upon. The Lord does not want us to wait until times of trouble. The time is now. Today the arm of the Lord will be revealed to us if we will look and behold the things that God has in His Word for us.

We are not sufficient of ourselves. We are not even sufficient of ourselves in every instance to take care of the natural. How many times do we come to the end of ourselves and realize we have to

have help from someone else, even for the caring of the physical body. Certainly we are not sufficient of ourselves to take care of our souls. We need the Arm of the Lord. This Jesus, of whom the prophet spoke, can help us.

First of all, He cleanses and purifies this soul of ours. Then He will help us to keep it pure and whole. This body will never enter Heaven. It is only that part that is invisible to the eye of man, but very visible to the eye of God that is going to enter Heaven. But it must be prepared first.

We know man by nature is sinful. We were born a sinful nature because we are seed of Adam and Eve. They became sinful because they disobeyed God's law. When we come to the age of accountability we recognize that we have sinned and come short of the glory of God. The Arm was given so that we might take hold of it and be lifted up, as David in the Psalms said, "He has brought me up out of the miry clay, (that's sin) and set my feet upon a rock." That rock is representative of the Lord Jesus.

Has the Arm of the Lord been revealed to you? Do you want the Arm of the Lord revealed to you? There may come a time in life when you will much desire the Arm of the Lord to lean upon, to lift you out of trouble, to comfort you in times of distress. Now is the time to have that Arm revealed and to claim it as your own. "Seek the Lord while He may be found, call upon Him while He is near."

— Brother Joseph E. Flora



## **CHRIST**

is the

## **CENTER and HEART of the BIBLE**

The Old Testament is an account of a Nation.

The New Testament is an account of a Man.

The Nation was founded and nurtured of God to bring Man into the world.

God Himself became a Man, to give mankind a concrete, definite, tangible idea of what kind of Person to think of when we think of God. God is like Jesus. Jesus was God incarnate in human form.

His appearance on the earth is the Central Event of all history. The Old Testament sets the stage for it. The New Testament describes it.



As a Man, He lived the most strangely Beautiful Life ever known. He was the Kindest, Tenderest, Gentlest, most Patient, most Sympathetic man that ever lived. He loved people. He hated to see people in trouble. He loved to Forgive. He loved to Help. He wrought marvelous miracles to feed hungry people. For relieving the suffering He forgot to take food for himself. Multitudes, weary, pain-ridden, and heart-sick, came to Him, and found healing and relief. It is said of Him, and of no other, that if all the deeds of Kindness that He did were written, the world would not contain the books. That is the kind of man Jesus was. That is the kind of Person God is.

Then: He died, on the Cross, to take away the Sin of the world, to become the Redeemer and Saviour of men.

Then: He Rose from the Dead: is Alive Now: not merely an historical character, but a Living Person: the Most Important Fact of History, and Most Vital Force in the world today.

The whole Bible is builded around this Beautiful Story of Christ, and His promise of Life Eternal to those who Accept Him. The Bible was written only that men might Believe, and Understand, and know and Love, and Follow CHRIST.

Christ, the Center and Heart of the Bible, the Center and Heart of History, is the Center and Heart of Our Lives. Our Eternal Destiny is in His hand. Our Acceptance, or Rejection, of Him, determines, for each of us, Eternal Glory, or Eternal Ruin; Heaven, or Hell: one or the other.

The Most Important Decision any one is ever called on to make is to Settle, in his heart, once for all, the matter of his Attitude toward Christ. On that depends Everything.

It is a Glorious thing to be a Christian, the Most Exalted privilege of mankind. To accept Christ as Saviour, Lord, and Master, and to strive Sincerely and Devotedly to Follow in the Way of Life which He taught, is certainly, and by far, the most reasonable, and most satisfactory way to live. It means Peace, Peace of Mind, Contentment of Heart, Forgiveness, Happiness, Hope, Life Here and Now, Life Abundant, LIFE THAT SHALL NEVER END.

How can anyone be so blind, or so dumb, as to go through life, and Face Death, without the Christian Hope? Apart from Christ, what is there, what can there be, either for This World, or the Next, to make life worthwhile? We All have to die. Why try to laugh it off? It seems like Every Human Being would Welcome Christ with Open Arms, and consider it the Proudest Privilege of life to wear

the Christian Name.

In the last analysis, the dearest, sweetest thing in life is the consciousness, in the inner depths of our motives, that we live for Christ; and, though our efforts be ever so feeble, we toil at our daily tasks, in hope of, in the final round-up, having done something to lay, in humble gratitude and adoration, as an offering at His feet.

— Taken from Halley's Bible Handbook

— Selected by Virgil Sines



## CHILDREN'S PAGE

### A CONVENIENT SEASON

Acts 24:1-26

Paul had been taken to Felix, the governor of Judea. The Roman captain, Lysias, had taken him by night to escape a plot of the Jews to kill him. The Jews then sent men to the Roman governor to accuse Paul falsely of deeds that he was not guilty of. Paul was allowed to speak for himself, and in his defense before Felix and his accusers, the Jews, he finally said, "I worship the God of my fathers, believing all things which are written in the law and the prophets: and have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."

After Felix the governor had dismissed the Jews, he gave Paul the privilege of seeing any of his friends that would come to him. Then after a time Felix and his wife, Drusilla, sent for Paul to hear about Paul's faith in Jesus. As Paul spoke to them of righteousness, temperance, and the judgment to come, Felix trembled because he knew Paul spoke the truth. Then he said to Paul, "Go your way for this time; when I have a convenient season, I will call for you."

I don't think that Felix ever called and asked Paul about Jesus again. What a pity that a man who was convinced that Jesus was his Saviour, would turn down salvation because of pride. He would not give up riches and pleasures in this life so he could live forever, even though he knew there was a judgment to come.

Putting off Jesus for things we think are more important for the present will never do. Jesus says, "Seek first the kingdom of heaven and His righteousness."

— Brother Rudy Cover, Modesto, California

## IT TAKES COURAGE

To live according to your convictions.

To refuse to make a living in a questionable vocation.

Not to bend the knee to popular prejudice.

To say "No" squarely when those around you say "Yes".

To live honestly within your means, not dishonestly upon the means of others.

To speak the truth, though a little prevarication would be to a great advantage.

To do your duty in silence, obscurity, and poverty, while others about you prosper through neglecting or violating sacred obligations.

To refuse to do a thing which you think is wrong, although it is customary and done in trade.

To face slander and lies, and to carry yourself with cheerfulness and dignity for years before the lie can be corrected.

— Pillar of Fire



## NEWS ITEMS

### GENERAL CONFERENCE

Please have all business in the hands of the Writing Clerk of General Conference by April 20.

— Ray R. Reed, Writing Clerk

### NOTE OF THANKS

We want to thank everyone for the many prayers offered in our behalf, the many cards, and the gifts we received during David's illness and the birth of our baby. Everyone is doing fine now. May God richly bless each and everyone of you.

— Brother and Sister David Surbey

### PLEVNA, INDIANA

If it be the Lord's will, the Plevna Congregation will hold Pre-Easter services, starting Wednesday, April 18, for three evenings. There will be services Saturday, April 21, beginning at 2:00 P.M., with Lovefeast at 7:00 P.M. We invite you to come and be with us in these services.

— Sister Ruthanna Lilly, Cor.



## OBITUARY

## IRENE BERKENSTOCK

Daughter of the late Elmer and Lizzie Becker Wickel was born December 21, 1892, at Denver, Pennsylvania, and departed this life at the Reading Community General Hospital, on January 26, 1973, at the age of 80 years, 1 month, and 5 days.

She was united in marriage to Howard Berkenstock in the year 1913.

She is survived by two sons, George of Reinholds, Russell of Bernville; one daughter, Evelyn, wife of Ted Snyder, of Bernville; one sister, Alma Meade, also of Bernville; thirteen grandchildren; and fourteen great-grandchildren. One brother, Elmer preceded her in death.

Sister Berkenstock was baptized into the Church of the Brethren on September 7, 1907, at the age of fourteen, and united with the Dunkard Brethren at the time of organization in 1926. She remained a faithful member of the Bethel Congregation.

Funeral services were held January 30, 1973, at 1:30 P.M., at Lamm and Whitman Funeral Home in Wernersville, by Elder James Kegerreis and Brother Paul Hartz. Internment was at Sinking Springs Cemetery.

We miss her sweet smile and kindly words.

## LOVING MEMORIES

Your gentle face and patient smile  
With sadness we recall,  
You had a kindly word for each  
And died beloved by all.

The voice is mute and stilled the heart  
That loved us well and true  
Ah, bitter was the trial to part  
From one so good as you.

You are not forgotten loved one  
Nor will you ever be,  
As long as life and memory last  
We will remember thee.

We miss you now, our hearts are sore,  
As time goes by we miss you more,  
Your loving smile, your gentle face,  
No one can fill your vacant place.

— Sister Mary Hartz, Cor.

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# BIBLE MONITOR

VOL. LI

APRIL 15, 1973

NO. 8

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## LIFT YOUR GLAD VOICES

Lift your glad voices in triumph on high,  
For Jesus hath risen, and man shall not die;  
Vain were the terrors that gathered around Him,  
And short the dominion of death and the grave.

He burst from the fetters of darkness that bound Him,  
Resplendent in glory, to live and to save;  
Loud was the chorus of angels on high,—  
The Savior hath risen, and man shall not die.

Glory to God, in full anthems of joy;  
The being He gave us death cannot destroy;  
Sad were the life we may part with tomorrow,  
If tears were our birthright, and death were our end.

But Jesus hath cheered the dark valley of sorrow,  
And bade us, immortal, to heaven ascend;  
Lift then your voices in triumph on high,  
For Jesus hath risen, and man shall not die.

— Selected from The Vindicator



## JESUS' LAST WEEK OF MINISTRY

As Easter approaches, our thoughts turn to this most important period of the life of Christ that we might appreciate more fully His willingness to die for us.

For some three years Jesus' ministry was a busy one. It was a time of strenuous activity. During the day He went about preaching, teaching, and healing. Then at night He often went to a quiet place to pray, perhaps all night. Yet this was only leading up to the last week of our Lord's earthly life.

Several things come to mind as we think of this Last Week. It began with the triumphal entry of Jesus into the City of Jerusalem. It was a time of great rejoicing for most of the people. Yet it provided an opportunity for those who were opposed to Jesus to give vent to their anger. The chief priests, the scribes, and the elders assembled in the high priest's palace to determine how they might take Jesus to kill Him. It was Judas who agreed to betray our Lord for thirty pieces of silver (which according to Dake was \$19.40 in our money and the price of a slave). Jesus and the Twelve ate together at which time the traitor was pointed out. At this time Jesus also instituted the ordinances of feet washing and communion.

Soon after this Jesus and the Eleven apparently went through the streets of the city to the Garden of Gethsemane where He often went to pray. This time He went apart from the disciples and prayed alone imploring the Father that if it were possible He might be spared the drinking of the Cup. Yet He did not falter, but submitted Himself completely to the Father's will. After that, He was betrayed by Judas, arrested and brought to trial. No fault was found in Him, but because of the demands of the Jews, Pilate finally gave the order of crucifixion.

After this, Jesus bore the cross on the way to Calvary until He broke down under the heavy burden and another bore it for Him. Arriving there, nails were driven through His hands and feet and He was raised upright to hang there until He died. The Bible tells us "He was numbered with the transgressors." In great agony He bore our sins. As He gave up the Ghost He cried in triumph, "It is finished."

No doubt things looked dark to the disciples as Jesus' body was taken down from the cross and laid in the grave. For the moment they had forgotten what Jesus had said about rising from the dead. When they went to the tomb an angel greeted them with the words, "Why seek ye the living among the dead? He is not here, but is risen."

Such were the events of the last week of Jesus' ministry. As the disciples thought of the events of the past week their joy must have been unparalleled in the assurance that Jesus was risen and that He had power over death and the grave. Jesus was put to death

for our trespasses and was raised for our justification. Jesus said, "Because I live, ye shall live also," John 14:19. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive," I Cor. 15:20,22.

Although our hearts are saddened at the thought of Jesus' crucifixion at the hands of wicked men, yet our hearts are gladdened that our Lord is risen from the dead and is ascended to Heaven. He has sent the Holy Spirit, the Comforter, to be with us until He comes to receive His own unto Himself. What a glorious hope for the future when those who believe in Him shall be raised from the dead and the living righteous shall be caught up with them to meet the Lord.



Without hardships, there would be no evidence of helpfulness; without danger, there would be no courage; without need, there would never be any sharing; without suffering, no compassion.

If you've answered God's call, don't spend time regretfully looking back at the world and its wiles.

By grace the true Christian can remain right-side-up in an upside-down world!

To do evil for good is human corruption; to do good for good is civil retribution; but to do good for evil is Christian perfection. Though this be not the grace of nature, it is the nature of grace.

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## THE BIBLE MONITOR

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.

## REDEEMED

I came to you unworthy, Lord,  
But through your blessed Son,  
The life He lived, the life He gave,  
The victory has been won.

Earth holds no merit I could bring,  
For me salvation's free;  
But oh, the price that Jesus paid,  
His blood, it purchased me.

I caught a glimpse of Calvary,  
As He hung there on that tree;  
I saw the love He manifest,  
His blood then fell on me.

Then I saw the empty tomb,  
'Tis glory beyond compare,  
To know no stone upon this earth,  
Could hold my Saviour there.

I saw His take the upward flight,  
To be at God's right hand;  
To intercede for sinful man.  
To take away sin's blight.

He's coming back for you and me,  
Our mansion He's prepared;  
That where He is, there we may be,  
His glory forever to share.

— Sister Lucille Throne

\* \* \* \* \*

## THE POWER OF THE RESURRECTION

In First Corinthians, chapter fifteen, the Apostle Paul presents the resurrection of Christ as the most triumphant victory of all human history. He saw in the resurrection victory over the condemnation of the Law, victory over the fear of death, victory over sin, and complete victory over Satan.

When Christ was crucified, Satan used the bigotry of fanatics, corrupt priests, lying witnesses, the vindictiveness of a raging mob, a vacillating governor, a treacherous disciple, the cowardice of the other disciple, and the taunts of the callous bystanders. Nevertheless, Jesus by willingly submitting to these personified evils triumphed



over them by His great love. When He rose from the dead, however, He defeated once for all the instigator of these evils, the great deceiver, Satan.

Christ's resurrection shows that spiritual forces are far more powerful than human forces. On Easter morning the great breath of life touched the dead body of Christ in the grave and gave back to Him the life evil men thought they had taken from Him on the cross. The gospel narrative indicates that the risen Christ was much more than flesh and blood for in His post-resurrection appearances He is independent of time and space. He comes and goes at will. The end of the Emmaus story is His vanishing from sight, Luke 24:31. When He appeared to the assembled disciples they were terrified, thinking they had seen a ghost, Luke 24:37. On another occasion when they were together behind closed doors He suddenly appeared in the midst of them, John 20:19,26. The spiritual power manifested in Christ's resurrection is the same power God uses in raising repenting sinners from spiritual death to life eternal.

The resurrected Christ is the assurance and pledge that the future is meaningful. The early church fully believed their future was meaningful. Their work and worship was done in a spirit of joy and anticipation. No threat of bodily harm could daunt them because they knew that one day they would be with the Lord. They would be ushered into His heavenly kingdom either through "natural death" or they would be caught up in the clouds to meet Him at His second coming. They knew no man could hurt their souls nor blot out their future with Christ.

It is sometimes said today that this emphasis on the future by followers of Christ is unnecessary and even undesirable. But to omit it or deny it robs life of its larger perspective; it is to destroy for sufferers and the lonely their greatest comfort. Who but one who believed in a future with Christ, after having been beaten, shipwrecked, ridiculed for his faith, imprisoned, and suffered much want could say, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Corinthians 4:17)?

The resurrection is relevant to the human need for purpose and assurance. Through the application of scientific know-how we have unlimited physical comforts yet we are an unhappy nation. We have ever-increasing facilities for understanding and enjoyment of life, yet few of us seem to possess a sense of real purpose. We seem to have no concept of the real meaning of life, to say nothing of any certainty of its continuance. Only through the resurrected Christ can we find real purpose for our lives. It is when we share in His resurrection that the dynamic of the event fills our lives with new hope and purpose. Then we know what it means to be sustained through any and all problems and perplexities we are called to face.

Our world is much perplexed by the paradox of its own progress.

Unless we participate in the resurrection of Christ we will "progress" to our doom. Evil always produces continuing and cumulative effects. Each act of evil, realized or not, brings in its wake misery and bondage. Trying to escape from the evil consequences of previous decisions, we soon become involved in other evils which further complicate our destiny. Only the interposition of another power strong enough to stop the downward trend can bring about deliverance. The resurrected Christ is that power. "He is able also to save them to the uttermost that come unto God by him . . ." (Hebrews 7:25).

The power of the resurrection is best shown in the existence of the Christian church. If the disciples had not been convinced that Jesus was alive there would be no Christian church today. Immediately after the crucifixion the Bible record shows us a company of frightened, disappointed men terrified that they would be involved in Jesus' "fate". Their supreme desire seemed to be just to escape and get back to their old jobs and forget the terrible nightmare they had been through. But a short time later following Pentecost we see these men filled with unquenchable confidence and courage that defied every man who opposed them in presenting the gospel of Jesus Christ. Now they were willing — eagerly so — to take on the task of winning the world for Jesus Christ. This all happened because something convinced them that Jesus was not dead, but alive. It would be very difficult to believe that the beginning of the Christian church and its continued existence is based on anything other than the fact Christ did rise from the grave and that He is alive forevermore.

The hope of the resurrection concerns the individual. In our age of collectivism the tendency is to translate hope into social progress. "A better world" through improving outward material circumstances is good up to a point, but each and every man stands alone with himself in his community. He must find a way to handle his fears, his doubts, his problems, his loneliness, his guilt. The power of God to raise the dead certainly includes the power to gather up broken, sinful man.

No truth can have greater power over us than the truth that Christ is risen from the dead. It makes certain for us that there is a future state and that our best interests are to prepare here and now for it. It is not enough just to say, "Christ is risen." We must willingly surrender ourselves to Him and follow Him wherever He leads; otherwise, we will continue to follow our old ways of living and certainly there is no future in doing that.

Christ did rise from the dead! Has He risen in your heart?

— The Wesleyan Advocate





## WHAT IS OUR HOPE OF THE HEREAFTER?

Belief in immortality is as universal as the human race. There has been implanted within the soul of every man by the Creator, an intuition that cannot be smothered by care or anxiety, that there is a future life, into which we must enter, toward which we must strive and for which we must prepare.

Surely we have not been created so that belief in a lie is more productive for good than belief in the truth. The supreme question that confronts every thinker is that of the future life. What one believes makes all the difference between hope and despair; courage and fear. They who have no future have little incentive for noble living here. Immortality is the glorious discovery of Christianity. At each Easter time we see in the empty tomb the fulfillment of Christ's words: "Destroy this temple, and in three days I will raise it up."

All the arguments of history about immortality have been proved by demonstration at this scene at the tomb. Christ brought life and immortality to light through His resurrection.

"Impoverished is the man who owns one world,  
And one alone; whose soul has never trod  
The bold beginnings of the path to God;  
Who goes with ne're a flaming dream unfurled  
Along the crawling highways of his kind,  
Clinging to vapors and to husks,  
With futile hands, half lost and wholly blind,  
Fearful of the shadows, yet without the mind  
To see what stars may fleck his journey's dusks,  
To him be pity. For his soul shall grope  
In vain for beauty, and for hope."

Job asks: "If a man die shall he live again?" And in the beautiful eleventh chapter of St. John's Gospel, Jesus answers his question when He speaks those comforting words to Mary and Martha on the occasion of Lazarus' death: "I am the resurrection, and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Again, let us consider the value Paul put upon the resurrection and the hope of the hereafter in his letter to the Philippians, chapter 3: "But what things were gain to me, those I counted loss for Christ: Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comformable unto his death."

One evening a man lingered in the cemetery reading the half-effaced inscriptions until darkness fell. He was astonished as he was leaving to find a little girl standing near. "Are you not afraid," he asked "to be alone in the churchyard gloom?" She pointed to a



cottage near by and said, "My home lies yonder, through the churchyard gloom." She was the daughter of the caretaker and was unafraid. The child's words were a message from God to a weary man. He realized that his home was also through the gloom to the light of home beyond.

And so this is our hope and assurance. Through faith in Christ, the Lord of Life, we can affirm with Paul: "I know him whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12).

— Selected from Christian Monitor

\* \* \* \* \*

## THE CUP

Jesus Christ, our Lord and Master, instituted the Communion Service as the climax of the Lovefeast Service. It was in the evening of the last day before His crucifixion and burial. In the Lovefeast, Christ established a means of strengthening the Saints and bringing them into common union — not only with Himself but also with each other. The apex of this service is the Communion — the Bread and the Cup — which is prepared for by the other elements of the service. These elements, the Footwashing to cleanse the believers from daily sins, the Lord's Supper to provide a meal of fellowship in commonness of equipment and food and the Holy Kiss as a pledge to be true one to the other, though important themselves, are preparatory for the Communion itself. To partake of the Communion without the preparatory services is as absurd as performing the preparatory services then not partaking of the Bread and the Cup.

In the words of Paul, we find the institution of the Communion by Jesus, "That the Lord Jesus the same night in which he was betrayed took bread: And when He had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." I Corinthians 11:23b-26. The Communion is a service of the broken body and spilled blood of Jesus Christ as represented symbolically in the Bread and the Cup. That broken body and spilled blood which was given for all who would believe and accept His work of redemption is the common basis uniting all who surround the Lord's Table. This is not a service given long ago for another age but a service delivered to us by Jesus Christ and His Apostles that we might keep it.

If we are to keep and follow that which has been delivered by

the Lord Himself then we want to keep it in the way directed by His Word and in harmony with its teachings. Therefore, we want not only to keep the service but we want the very form of it as He would desire. We want the correct substances to be used in such an important service; especially in the sacred emblems — the Bread and the Cup.

There is little dispute about the Bread that would best fit the description and purpose of the Communion Service. It must be unleavened bread — not "baker's bread" or leavened bread. But there does arise dispute over the contents of the Cup — whether it should be wine or unfermented grape juice.

It would seem inconsistent to insist on unleavened bread but to permit and defend the use of fermented wine in the Communion Service. The unleavened bread must not contain any yeast or leavening to be considered unleavened. Wine contains about one percent yeast so the care in making the bread, unleavened, would be of little use if served with the drink which contains leavening. Paul says, "A little leaven leaveneth the whole lump." Galatians 5:9. Since leaven throughout the Bible represents sin and evil, it is highly inconsistent to have as a part of the most sacred and Holy of all Christian services, that which contains leaven.

When Christ instituted the Communion Service in the Upper Room, from whence comes our pattern, there was no wine to be used. Christ came to fulfill the Old Jewish Law perfectly, which He did, even as His greatest and most trying hour approached. In the week of Passover the houses of the Jews were rid of all leaven so Jesus could not have kept the Law perfectly if He had partaken of wine at the Last Supper. If He had failed in this small point of keeping the Law, He could not have fulfilled it and His sacrifice on the cross would have been ineffective and unavailing for us. But we know by His Resurrection that His sacrifice was accepted by God thus He did not use anything containing leaven during Passover week and especially at this Last Supper with the Apostles.

Jesus, Himself, identified the drink in this first Communion. He called it the "fruit of the vine" (Mark 14:25) showing it to be grape juice — the juice made directly from the grapes rather than wine which is another product. Wine is a product that is made from the same raw material but is different because of the processes within it. It is no longer simply the juice of the fruit of the vine, but a new drink — a leavened drink — wine. There is a great difference between fruit juice and wine.

Throughout the ages, the debilitating and disastrous effects that alcoholic beverages have had upon human beings have been recognized. Many are the deaths, injuries, and sufferings caused by alcoholic drinks. Certainly, Jesus, the One who would die for all mankind, would never introduce anything into His Church that would turn to evil. He came to bring life, not death and suffering. All true



Christians are ever and rightfully opposed to the use of alcoholic beverages beyond their limited medicinal properties. To the Christian, his body is the Holy Temple of the Holy Spirit, a body to be cared for, not to be abused. Alcohol is only too well known as an agent of abuse. That which is deadly to the body — the temple of the Spirit — could not be of use in a Spiritual service. All Christians would arise in righteous protest if it were suggested that beer should be used rather than wine in the Communion Service. Yet it remains that the alcoholic content is about four times as great as that of beer. Certainly, none would want to use such a beverage as beer but why should any want to use an even stronger alcoholic beverage?

The Communion Service is a holy service; therefore it should be completely free of anything sinful or representative of sin. We should carefully choose the elements to be used in that Holy Service. Our Bread and our Cup should be unleavened.

— Brother Milton Cook, Apt. # 3, 1309 W. Lynne Ave., Anaheim, CA.  
92802



## DON'T WHINE

Today, upon a bus I saw a lovely girl with golden hair. I envied her, she seemed so gay, and wished I were as fair.

When suddenly she rose to leave, I saw her hobble down the aisle. She had one leg and wore a crutch and as she passed, a smile.

O God, forgive me when I whine, I have two legs, the world is mine!

And then I stopped to buy some sweets. The lad who sold them had such charm. I talked with him, he seemed so gay — if I were late 'twould do no harm. And as I left he said to me: "I thank you, you have been so kind. It's nice to talk to folks like you. You see," he said, "I'm blind."

Oh God, forgive me when I whine, I have two eyes, the world is mine!

Later, walking down the street, I saw a child with eyes of blue. He stood and watched the others play. It seemed he knew just what to do. I stopped a moment and then I said, "Why don't you join the others, Dear?" He looked ahead, without a word and then I knew he could not hear.

With legs to take me where I'd go — with eyes to watch the sunsets glow — with ears to hear what I should know.

Oh God, forgive me when I whine.

I'm blessed — the world is mine!





## CHILDREN'S PAGE

### ALMOST PERSUADED

Acts 25 and 26

One night the Lord stood by Paul and told him that he was to testify of Jesus in Rome also. Paul was a Roman citizen and as such had certain privileges that others did not. He had used his citizenship to save his life more than once. Knowing that to be turned over to the Jews would mean death, by asking to be judged by Caesar. Festus, who was governor after Felix, granted Paul this privilege.

In those days travel was slow, and it wasn't possible to go places at a moment's notice like we do now. Rome was a long way from Caesarea and Paul had to wait until a boat was ready to sail. While he waited in prison, Governor Festus was visited by King Agrippa and his wife, Bernice. Festus told King Agrippa of Paul's trial and how he had appealed unto Caesar. King Agrippa was curious about Paul's unjust treatment and asked if he might listen to Paul's account of himself.

So on the next day King Agrippa and the important men of the city came with great pomp and show to hear Paul. Then Agrippa said to Paul, "You are permitted to speak for yourself."

Paul, bound with chains, told them of his life and how he had persecuted those that believed in Jesus; how that the Lord appeared to him on his journey to Damascus and that Paul himself was now a believer in Jesus because he was convinced that Jesus had risen from the dead and was alive forevermore; that Jesus had told Paul that he was to be a witness for Him to the Gentiles. After telling how God had helped him up to the present time and reasoning to them about Jesus, Paul said to King Agrippa, "Do you believe the prophets? I know you do."

Then King Agrippa said to Paul, "Almost thou persuadest me to be a Christian."

Paul replied, "I wish to God that not only you, but also all that hear me today, were both almost and altogether like I am, except for these bonds."

What a difference between Paul and King Agrippa. Paul was not ashamed of being bound for Jesus. Agrippa would not give up his position and pride to be a Christian. Jesus does not want us to be ashamed of Him. He wants us to be willing to stand for Him regardless of what it takes.

— Brother Rudy Cover, Modesto, California



### SENTENCE SERMONS

Calvary is the proof that sin has troubled God: has it troubled you?

Did you know that it's not what a man has in his wallet, but rather in his heart that makes him truly rich?

If you would succeed, work your tongue little, your hands much, your brains most.

Not all demons or devils come to us as serpents or as roaring lions. Some come as angels of light. If one gets in, he will keep the heart's door open to let in others.

It is not what you have that matters, it is what you do with what you have.



### NEWS ITEMS

#### ADVICE

The end of induction and 1-W work for C. O. men does not end Selective Service System, nor relieve men of the requirement to register at age eighteen. Those who are eighteen will continue to register.

— Ray S. Shank, Executive Secretary  
Civilian Service Board, Dunkard Brethren Church

#### NOTE OF THANKS

I want to thank all the brethren, sisters, and friends for their prayers, cards, gifts, calls, and visits during my recent hospitalization and recovery at home. It gives me great joy to know that there are so many friends and loved ones who remembered me in time of need. I certainly appreciate your thoughtfulness. May God richly bless each one of you.

In Christian Love, Sister Grace Blocher

#### NOTE OF THANKS

I wish to thank the brethren, sisters, and friends who remembered me in prayer, while in the hospital and convalescing at home; also for the many cards, flowers, food, sunshine box, and especially for the visits of the brethren and sisters. All were greatly appreciated. May God richly bless each one of you.

KEEP A SMILE ON YOUR LIPS AND

A PRAYER IN YOUR HEART

A day that starts without a prayer

Is like an empty shell,

And a day that ends without a prayer

Cannot be ended well . . .  
For when your heart turns HEAVENWARD  
You find a sweet release  
And you understand the meaning  
Of "His mercies never cease . . ."  
When life brings pain and sorrow  
Which you feel too weak to bear  
There's strength in God's abiding love  
And in the power of prayer . . .

So never start a day unless  
There's a prayer within your heart  
And never take an action  
Of which prayer is not a part . . .  
Don't make a firm decision  
Until you've prayed about it  
For prayer is like a golden gift —  
You just can't do without it . . .  
And though at times you feel as if  
Your prayer has not been heard,  
Remember — God is listening  
And He hears your every word . . .  
He may not always give the things  
You wished and hoped He would  
But in His love and wisdom  
He does all things for your good.

— Sister Beulah Marks

#### **PLEASANT RIDGE, OHIO**

The Lord willing, the Pleasant Ridge Congregation plans to have their Communion Services Saturday, May 5, 1973. Services will start at 10:30 A.M., with afternoon services at 2:00 P.M., and Lovefeast Saturday evening. There will also be services Sunday.

We invite all to come and enjoy these services with us.

— Sister Ruth Kleinhenn, Cor.

#### **HART, MICHIGAN**

The Lord willing, there will be Communion Services at Hart, Michigan May 26-27.

We invite all who can come to come to these services.

— Sister Ruth Kleinhenn, Cor.

#### **SAVAGE RIVER VALLEY, MARYLAND**

The Broadwater Chapel Congregation met for regular council meeting March 24, 1973. Elder James Kegerreis opened the service. All business was taken care of in a Christian manner.

The Lord willing, Brother Virgil Leatherman of Littlestown, Penn-



sylvania will be with us in a series of revival efforts from June 30 to July 8, 1973.

Please take notice, the communion will be July 7 and not on the date in February 1 Monitor.

We crave an interest in your earnest prayers in behalf of these meetings that souls will be garnered into the fold.

All are invited to come and enjoy these meetings with us.

— Sister Bertha R. Dorsey, Cor.

### **QUINTER, KANSAS**

On March 4, 1973, we had an impressive baptismal service as a young sister decided to follow the Spirit's leading and yielded her life to the Saviour. May she always walk with Him.

On March 17 and 18, we enjoyed another Lovefeast service. We were happy to have visitors from Colorado, Missouri, and Iowa. We do appreciate the ministerial help.

May we all be more faithful witnesses to our Lord this year than in the past, and be ready for His near return.

— Sister Ethel Witmer

### **WINTER HAVEN, CALIFORNIA**

The Winter Haven Congregation held their council March 18, 1973, with Brother Ora Skiles, our elder in charge. All business was taken care of in a Christian manner. On Sunday Brother William Bashor was with us too. We had a very good meeting. We are always happy to have those who can come to be with us. Pray for us as we are few but are trying to do the Master's will.

— Sister Dora R. Spurgeon

### **GENERAL CONFERENCE**

The Lord willing, General Conference will be held June 9-13, 1973, at the Maranatha Bible Camp, located 13 miles east of North Platte, Nebraska, on the south side of Interstate 80. Coming from the east and west, get off at the Maxwell, Nebraska exit, which is Route 56-A Spur, then south about 100 yards to Camp sign and west 2 miles to the camp grounds.

Those coming by plane, call the camp grounds when you arrive and someone will meet you. Those coming by bus, come to Maxwell, Nebraska, which is located 2 miles north of Interstate 80, on Route 56-A Spur. Call the camp grounds for someone to meet you. There is no train service to North Platte.

There will be ample lodging and facilities. Also all buildings are heated. You will need to furnish your own bedding and pillows. There will be a limited amount of bedding for those that don't have room to bring it with them.

There will be room for all trailers and campers, but only 12 complete hook-ups.

It will be very important for everyone to register when you arrive and when you leave, as the cost to the Church will be approximately \$5.00 a day per person for meals, lodging, and the use of the grounds.

The address and phone number of the grounds are: Maranatha Bible Camp, Box 549, North Platte, Nebraska 69101.  
Phone 308-582-4512.

Send your reservations to Brother Martin Meyers, Route 3, Adel, Iowa 50003, or Brother Carl E. Reed, 3716 139th St., Grandview, Missouri 64030  
— Brother Carl E. Reed



## CONCERNING DAILY DEVOTIONS

We would like to make a little explanation about the Bible readings suggested for use in daily devotions.

When a topic is chosen, we use the various forms of the word together, for example, call, called, callest, calledst, calleth and calling, taking them as they appear from Genesis through Revelation.

In some instances the same thoughts are written in different places, such as in the four Gospels. It may be helpful to read the different accounts, and they can be easily found with the use of a reference Bible.

In some instances when Jesus called unto Him certain ones, the thought of being called may be of little significance, but because the purpose of these callings were either for an important work (such as the sending out of the disciples) or to teach an important lesson, we have included many of them.

Sometimes when the use of the topic is short, we have included surrounding verses to make more reading of God's Word.

Any suggestions to improve this or any work of the Bible Study Board would be gratefully received and humbly considered.

— Bible Study Board



## ADULT SUNDAY SCHOOL LESSONS FOR MAY, 1973

May 6 — Jephthah vows unto the Lord. Judges 11:23-40

May 13 — Mother's Day — Samson's mother requests of the Lord, how to raise her son. Judges 13:1-25

May 20 — The Spirit of the Lord with Samson. Judges 14:1-20

May 27 — The Lord provides water by a miracle for Samson.  
Judges 15:1-20



## DAILY DEVOTIONS FOR MAY, 1973

### CALLED

Memory Verse, Matt. 1:21

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Tues. 1—Matt. 1:16-25

Wed. 2—Matt. 2:1-23

Thurs. 3—Matt. 4:1-25

Fri. 4—Matt. 5:1-20

Sat. 5—Matt. 9:1-17

Memory Verse, Matt. 9:13

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Sun. 6—Matt. 10:1-33

Mon. 7—Matt. 18:1-35

Tues. 8—Matt. 19:13-30

Wed. 9—Matt. 20:1-34

Thurs. 10—Matt. 21:1-22

Fri. 11—Matt. 22:1-14

Sat. 12—Matt. 22:15-46

Memory Verse, Matt. 20:16

So the last shall be first, and the first last: for many be called, but few chosen.

Sun. 13—Matt. 23:1-39

Mon. 14—Matt. 25:1-30

Tues. 15—Matt. 27:1-38

Wed. 16—Mark 3:13-35

Thurs. 17—Mark 6:1-13

Fri. 18—Mark 7:1-23

Sat. 19—Mark 8:27-38

Memory Verse, Matt. 21:13

And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

Sun. 20—Mark 9:30-50

Mon. 21—Mark 10:35-52

Tues. 22—Mark 12:28-44

Wed. 23—Mark 14:53-72

Thurs. 24—Luke 1:1-38

Fri. 25—Luke 1:39-80

Sat. 26—Luke 2:21-40

Memory Verse, Matt. 27:22

Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

Sun. 27—Luke 6:27-49

Mon. 28—Luke 13:10-30

Tues. 29—Luke 14:7-24

Wed. 30—Luke 15:11-32

Thurs. 31—Luke 18:1-30

Memory Verse, Luke 1:32

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David.

Luke 6:46, And why call ye me, Lord, Lord, and do not the things which I say?



I can see how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how he could look up into the heavens and say there is no God. — Abraham Lincoln



W. S. Reed  
Dallas Center,  
Iowa 50063

# BIBLE MONITOR

VOL. LI

MAY 1, 1973

NO. 9

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## MOTHER

God made a home, where hearts might turn to rest,  
When all the other homes of earth had failed.  
God made a star, whose light burned steadily,  
When all the other lights drew dim and paled.

God made a voice that all the breadth of seas,  
The change of seasons, the flight of years,  
Could never silence, never rob of power  
To reach, to bless, to guide, to silence fears.

God made a love that wrapped our infancy  
And blessed us even when we knew it not —  
A love that knew no barrier, no self,  
A love that never faltered or forgot —

This was God's gift, immortal, changeless vast,  
Whose name He wrote, because He knew no other  
Name sweeter, on our waking consciousness,  
In golden character, that name was "MOTHER."

— Selected from The Vindicator

## THE IMPORTANCE OF THE HOME

It appears the composition of the family as a unit has been changing the past several years — and that, not for the better.

We read that forty per cent of wives are working outside the home. Inevitably, this will bring changes in the home. We have become confused in our appraisal of the values of life, with emphasis on the materialistic rather than the Biblical position concerning marriage, mother, and home.

Most people desire to marry and to have a happy home. But entirely too many regard marriage as a convenience, therefore regarding it too lightly. Then when difficulties arise they are ready to give up and start over with someone else.

God instituted marriage early, before the fall of man. The Bible tells us, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul . . . And the Lord God said, It is not good that man should be alone; I will make him an help meet for him . . . And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2:7,18,21-24.

We see in this Scripture the importance of the marriage bond in the sight of God. It is to be a permanent institution. "Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder," Matt. 19:4-6.

One of God's purposes in marriage is to establish the home. After God had created them we read, "God blessed them, and God said unto them, Be fruitful and multiply." This was God's way of continuing the race in purity. Today, the marriage bond is too lightly regarded. It is not held to be sacred as it should be.

The home is the ideal place for giving moral and religious instruction. Mothers and fathers have a responsibility to teach their children. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way,

and when thou liest down, and when thou risest up," Deut. 6:5-7. Parents have a far greater opportunity to teach the children in the home than does the church in five or six hours a week.

The seriousness of marriage cannot be overestimated. It has a direct bearing on future generations through the children for either good or evil.

J. Edgar Hoover wrote, "More and more children are being sacrificed upon the altar of indifference as parents throw aside responsibility. Selfishness is the keynote of the day and materialism the inspiration for living. God in many instances is not accepted in the home and concepts of morality have been relegated to the junk heap."

May the Christian homes of the land be an honor to God and an example of the joy that can be ours even in this world.

\* \* \* \* \*

God is not the God of the dead, but of the living.

Because I live, ye shall live also.

Why seek ye the living among the dead?

Whosoever liveth and believeth in me shall never die. Believest thou this?

He that believeth in me, though he were dead, yet shall he live.

I am He that liveth, and was dead; and, behold, I am alive for evermore.

Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

## THE BIBLE MONITOR

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.



## THE MOTHER OF D. L. MOODY

In all the annals of struggling motherhood it would be impossible to find one entailing more hardship than that of D. L. Moody's mother. Her husband, Edwin Moody, met with business adversities which he was not able to overcome. He took sick, and after an illness of only a few hours passed away at the age of forty-one years. Mrs. Moody was left with a large family, to which twins were added one month later. Nine children, the oldest only fifteen years of age, had to be provided for. But Mrs. Moody was left with no means of support, and the homestead was encumbered with a mortgage. "Man's inhumanity to man" was certainly illustrated at that time. Her creditors came and swept everything away, even to the kindling wood in the shed. The next morning, cold and blustery, the mother had to tell her children to stay in bed till school time because there was nothing with which to make a fire.

However, Mrs. Moody had a simple, brief, but substantial creed of three words which sustained her: "Trust in God." That cold, cheerless morning Dwight Moody heard someone chopping wood beside the house. It was his Uncle Sam. That night there came to the empty woodshed the biggest load he had ever seen in his life. It required two yoke of oxen to draw it.

It seemed at that time that one trial followed fast upon the other. Mrs. Moody had a siege of illness, and she looked to her oldest boy of fifteen to assist her through this trying experience. But he had been reading some frivolous novels which gave him the idea that if he went away to some city he would make a fortune. So he packed up and went. Friends tried to prevail upon the burdened mother to part with her family and to keep the twins only. They suggested that she should put the other children out among different families for keeping. But Mrs. Moody would not entertain such a suggestion. She was determined to trust in Him who is the Stay of the widow and has promised to be the Father to the fatherless. It is quite possible that it was this brave decision that gave to the world D. L. Moody, the prince of evangelists. His life might have taken an entirely different course if he had not been brought up under the influence of this godly mother of whom he said later in life: "I owe everything to my mother."

Despite the poverty of those days, Mother Moody taught her young family the privilege of sharing their possessions with others. The hungry were never turned away. One evening as the children sat down to a very meager meal, a beggar came to the door and asked for some food. The mother had the children vote as to whether they should help this stranger. They voted to share their meal with him, which they did.

Sunday meant church. There was no excusing themselves with

"Sunday sickness." Church attendance was compulsory. The boys carried their shoes and stockings in their hands until they came in sight of the church when they put them on. They also took their lunch with them, for after the morning services they remained for Sunday School, and then completed the day by staying for the evening service. D. L. Moody used to complain bitterly about this Sunday routine. He felt he worked so hard all week that he shouldn't have to listen to sermons on Sunday that he couldn't understand. But he found when he later was employed away from home that he had formed such a habit of church attendance that he couldn't stay away from the house of God on Sunday. He looked back to these days of compulsion with gratitude. He often said in later years: "Mother, I thank you for making me go to the house of God when I didn't want to go!"

But Sunday did not only mean church and Sunday School. It meant home fellowship as well. The poverty of those days meant that the children worked in various homes and farms in the neighborhood. Thus mother and children were parted through the week. But they all came home for Sunday, and in that way the faithful mother maintained the home life and religious training of her family. It was the most important day of the week when home and church were impressed upon the minds and hearts of the children.

While the family was at home, leaving for work each morning and returning each evening, Mrs. Moody always conducted family worship before they parted. From their library of three books, a large family Bible, a catechism, and a book of devotions, the mother chose the latter to take a daily portion from; after which a prayer was offered for the family. Upon D. L. Moody that family altar left a wholesome impression, which grew deeper and sweeter as the days went by. Home was a sacred place. The evangelist could not speak of those early days without referring most tenderly and affectionately to that noble mother whose self-sacrifice and devotion had effectually guarded the home entrusted to her care by God.

The older boy who had left home was the cause of the saddest note in the struggling yet triumphant household. The mother longed after her wandering boy, and every night she could be hard praying for him. Each day she eagerly looked for tidings from her boy. Frequently the others would be sent to the post office to see if any letter had come from him; but each time they returned with the depressing words, "No letter." Thanksgiving day in New England is family day, when all the children gather home. On that day she set a chair for him, always hoping he would return home. Finally the wanderer did return. Mrs. Moody was sitting at the door one day when a stranger approached, and then hesitated before coming up to her. Mrs. Moody did not know her boy. He stood there with arms folded, and a great beard flowing down his breast. Tears began to trickle down his face. "Oh, it is my lost boy!" she cried,



and entreated him to come in. "No, Mother," he said, "I will not come in until I hear you have forgiven me." She rushed to the threshold, threw her arms around him, and breathed forgiveness.

At the summer school in Northfield on one occasion Mr. Moody remarked to a little group of students that the best thing in the world for a man to have is a good mother and a good wife. Almost every visitor to Northfield in those days used to make a pilgrimage to the Moody home and pay their respects to Mother Moody. When she was quite old, a paper said this of her: "Though in her eighty-second year, her activity, mental and physical, is hardly abated. She does most of her own housework, and cannot be persuaded to relinquish her daily tasks. 'If I give up my work' she says, 'I might as well lie down and die.' At the celebration of her eightieth birthday, loving friends conspicuously arranged the motto: 'Her children arise up, and call her blessed.'"

Mrs. Moody's eightieth birthday was a great event in the quiet hamlet of Northfield on the Connecticut. The citizens vied with each other in bringing their simple tributes of love to the beloved and revered mother. Picture her as she sits in her armchair receiving her visitors, with the snows of age upon her head, and the photographs of her relatives and many friends placed here and there around her room. It was not only those who had been neighborly and kind to the widow and her children who rejoiced with Mrs. Moody and her famous son on that great occasion, but invitations had been sent by the evangelist to a host of other friends in different parts of the land to be present on her eightieth birthday.

The day was beautiful, and a general holiday was given both to the Mount Hermon boys and the Northfield students. They sang for the aged mother songs of gladness and rejoicing. Letters and telegrams from all over the nation showed the interest felt by thousands in this delightful celebration. Many were the lovely gifts Mrs. Moody received; and most tender were the speeches she listened to. In one room were the simple articles used by the family in their days of struggle and privation. But on a pine center table was the old Bible which spoke eloquently of the mother's faith which had seen her family through the stormy days of their poverty and which had now by God's goodness brought them into this place of abundance and of great esteem. At the age of ninety she came to the end of her life's voyage, and entered the haven of rest.

— G. H. Clement



When men speak ill of thee, so live that nobody will believe them.

The world's reformers look to the crowd. The believers look to the cloud.



## SWEETER BY CRUSHING

One evening while standing in the garden among the flowers, admiring the beauty of several large shrubs which bore clusters of reddish bloom, a friend remarked, "They are beautiful, but their fragrance is their great charm. When you smell them on the bush, they do not seem to have any particular odor, but when crushed they give forth a delightful aroma."

Testing a few buds this was found to be true.

We thought how God sometimes seeks to sweeten certain souls by a crushing process, as it were. It may be sickness, disappointment, failure of self-made plans, loss of friends, even death itself. But out of the crushing ordeal a marvelous sweetening of spirit can result, if the sufferer's faith fail not and he understands that God's hand is in it all.

The rainbow is beautiful. But it is made only by mingled raindrops and sunlight. Some of the most beautiful lives are nurtured by tears mixed with joy, falling tears of sorrow mingled with the light of God's love.

Romans 8:28, "And we know that all things work together for good to them that love God ..."

— As given to me by a friend,  
— Sister Grace E. Reed, R. 1, Myerstown, Pa. 17067



## GOD MAKES THINGS GREAT

Where God is, great things can be expected. When God was with Israel she was a great nation. When God came down to the early church she was a great church. When God was with the patriarchs and with the leaders of the early church great things were done.

The story is told that a certain French statesman came here to America years ago for the purpose of finding out why this country was so great. Finally, he came to the conclusion that America is great because she is good. But if America ever ceases to be good she will cease to be great.

Surely America has lost much of her goodness and consequently has lost much of her greatness.

According to tradition our form of rule has been majority rule, but now it has swung to minority rule. One famous illustration of this is when a single woman influenced the Supreme Court of this nation to take a disparaging stand against the Bible and prayer in our public schools. Almost forty years ago one of our Presidents

persuaded our congress to grant official recognition to anti-God Communistic Russia. And not a single President has tried to change the Supreme Court decision on the Bible or to change our official recognition of Russia. So we see that this nation has officially and politically cast God and the Bible aside.

When the United Nations was formed in San Francisco, after the close of the second World War, it was settled from the very start that the name of Christ should have no place in that assembly. And it remains that way to this very day.

A few years ago the editor was in the U N Building in New York City and the only sign of religion that I saw there was the hideous black image of the heathen Greek God Zeus. The Greek record of the doings of that god is the height of immorality. Natural man accepts wicked gods because his own nature is wicked.

Jesus taught His disciples that when they prayed it must always be in His name. No other kind of prayer will be answered. So we can see the futility in the prayers of many who pray with disbelief in their hearts to Jesus Christ. Anybody or everybody can go through the process of prayer. But every prayer will not be answered. Heathenism is loaded down with prayers but they avail nothing. I am remembering right now an old heathen woman I saw in a heathen country who was praying to her way, the sad face had not changed, and evidently the heart was just as heavy as before she had prayed. Was she in earnest? Indeed she was! But earnestness does not imply that her prayers are heard or answered.

The Supreme Court of the state of New York passed a rule prohibiting the singing in the public schools of that state the last verse of the song "America" that starts out, "Our Father's God to Thee, Author of liberty..." This was done because of the name God being in it. Communistic influences are very strong — especially in the realms of the ruling power of our nation.

This land has been called "The Land of the Free, and the Home of the Brave." Which has for many years been a very appropriate name. But she is now going through terrible onslaughts of Satan in every realm that is calculated to destroy such a name of description.

Our only hope is the call to repentance. That was the theme of John the Baptist's message in the beginning of this age. It was also the message of Jesus, and is still the hope of the nation today.

Jesus is our only hope if we are to have peace of heart as individuals or peace in our nation.

— Selected from The Christian Pilgrims Voice



We are not ready to live until we are prepared to die.  
Without divine assistance, we cannot succeed; with it, we cannot fail.

— Lincoln



## WAYWARD FEET

As we look around us, we are made to wonder why people are so restless, why they are always looking, always seeking, and never able to find what they are looking for.

I think of Jesus at the well saying, "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life," John 4:13,14. Is it because we lack this living water? If we have the living water we do not need to seek any farther, we are satisfied with what we have found. We are content to feast on the living water.

I believe when we have found Christ, we should stay in a Bible believing church. It's a good thing to have the heart established. "Thy word is a lamp unto my feet, and a light unto my path," Psa. 119:105.

"The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes," Psa. 19:8. Christ is our Shepherd. He wants us to hear His voice when He calls us, to prevent us from falling into temptation. He knows us by name; we are His sheep. We find peace and freedom when we submit ourselves to the care and keeping of the Master. "My sheep hear my voice, and I know them, and they follow me," John 10:27. Those who love Christ are in intimate communion with Him and hear His voice and follow Him, certain of reaching the heavenly fold prepared for them.

God's Word teaches us not to follow every wind of doctrine. It is good to have the heart established and we are to be steadfast in our belief and hold fast that no man steal our crown.

"Take the helmet of salvation, and the sword of the Spirit, which is the word of God," Eph. 6:17. When our Lord was tempted in the wilderness, He met those three temptations by quoting the Word of God. Not all of us can do great and notable things for the Kingdom, however, what we can do we must. Not all are qualified to serve in positions of leadership. We are to use what talent we have. The church needs not only material support but spiritual as well. To have a church we must contribute our time and talents and our money. How long would our supermarkets or any other business enterprise operate if they didn't make money? In order to run any business we must have money to run it successfully or the doors would soon close. Likewise, we need money to operate and spread the Gospel. Many times we have come short of the fellowship of Christian love. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another," John 13:35.

The foundation of Christian living is best laid at home. Christian



living begins there to be filled with the peace of God. A home needs to be centered on Christ, the light of the world. We discover real happiness when we decide that I and my house will worship the Lord. Watch a man build a house or a woman make a dress, as they work they rely on the blueprint or pattern to make sure it is as it should be. We are building lives, our own and the ones who live with us. There is no better inheritance than that found in the Christian home where the parents daily bless the home with their kindness, charity, piety, and love.

"He is our peace, who hath made both one, and hath broken down the middle wall of partition between us," Eph. 2:14. The Bible produces peace between God and man, all those who believe in Christ have the same Shepherd and are of His fold.

"Being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5:1. When I enter a Christian home I expect to find three things: order, cleanliness, and peace. In the New Testament, peace means reconciliation with God through Christ. He brings us into the peace of God's presence and our hearts find rest.

The peace which Jesus gives depends not on outward circumstances. It comes from a dependence on God as our strength and stay, knowing that whatever happens He will see us through. To know the will of God is not enough! We must be ready to submit to it. To admit that the Supreme Authority resides in the Bible is not enough. We must have the will to abide by it. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean things: and I will receive you, And will be a Father unto you ..." II Cor. 6:17,18.

John Bunyan tells us in *Pilgrim's Progress* that Christian and Faithful, while on their way to the Celestial City, had to pass through Vanity Fair. Because they were different, they met opposition. At first amused but later angry, they saw nothing they wished to buy of Vanity Fair. When asked what they wanted to buy, they answered, "We buy the truth."

Separation from the world means laying aside weights as well as avoiding sins. Our lives — yes, yours and mine are being molded every day, either by the world or by God. The lure of the world no longer has sway over us when we ask God to mold our lives. Certainly, we require quiet times for prayer and meditation. Knowing the value of the Spirit, let us strive to maintain His presence in our lives. We are warned to "Watch ye, stand fast in the faith, quit ye like men, be strong," I Cor. 16:13.

Are we satisfied or steadfast when we run from church to church hearing all kinds of doctrine? First we go to the church down the street and next week we go across town. I firmly believe it's good to have the heart established and to be loyal and faithful to the church which holds our membership. We are to be "fellow labourers"

whose names are in the book of life. See Phil. 4:3.

Many people go down because of discouragement and not because the load was too heavy to bear. How many fall because we have forgotten they are our brothers? And we are all children of the same Heavenly Father.

Our religious experiences must be kept alive and vital. To make it valuable we need daily contact with the Spirit of God. Our faith in God sustains us in times of adversity, warms our hearts as we worship, and strengthens our characters against the sins of the world. Let us ask God for the baptism of the Holy Spirit so that He may be for us light, comfort, and power. We need this power in preparation for the advent of the glorious kingdom of God.

— Sister Viola Broadwater, 12 Macy Dr., LaVale, MD 21502



## THROUGH THE WEST WINDOW

What are we to do when social pressure, the trend of our times, or even the law of the land, brings us into open conflict with some point of religious conviction or conscience? Here is a study of a man who becomes the object of contempt because "an excellent spirit was in him," Daniel 6:3. Surrounding society has always seemed to gravitate toward mediocrity or lower. But we remember and extol the individual who dares to live a little higher than the common denominator of his time with its fashions, fads, and current coinage of conformity. It is strange but true how human nature finds it so hard to sympathize with its peers and superiors. It seems easy to sympathize in sorrow but it is difficult to sympathize with success. It is an old story, yet as modern as plastic, how vice-presidents number two and three, seek to find occasion against vice-president number one. Daniel 6:4, "Then the presidents and princes sought to find occasion against Daniel concerning the Kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him."

"All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statue, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions," Daniel 6:7. The whole government finally sets itself in conflict with the simple conviction of this alien — this prisoner of war. If you were Daniel, what would you do? "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did afore-

time," Daniel 6:10. (We have a place to pray but can't seem to get there.)

Daniel looked to his Lord through his west windows while his society looked to their laws of the East (Medes and Persians). Let us be like Daniel. He had a certain place; a regular time; a definite manner of prayer. He let nothing interfere, and he found occasion for thanks while others were finding occasion for faults. Fear of reprisal did not keep him from praying, "as he did aforetime."

Do you have a window open?

— Selected from the Wesleyan Advocate



## DOING THE LORD'S WORK:

### SOMEBODY, EVERYBODY, ANYBODY, NOBODY?

Joe Somebody, Jim Everybody, Paul Anybody, and John Nobody were neighbors and all four belonged to the same church. The way they lived was a real shame! Everybody went fishing on Sundays. Anybody wanted to worship but he was afraid Somebody wouldn't speak to him, so Nobody went to church.

Really, Nobody was the only decent one of the four. Nobody did the visitation. Nobody worked on the church building when it needed it. They needed a Sunday School teacher and Everybody thought Anybody would do it. Somebody thought that Everybody should do it. That's right — Nobody did it.

It happened that a new neighbor who lived among them was an unbeliever. Everybody felt that Somebody should try to win him to Christ. Anybody should have at least tried. Guess who did finally win him. Right again, for again it was Nobody. Shame on Somebody or Anybody or Everybody in leaving it for Nobody to do it all. That Somebody could have been you instead of Nobody! Doesn't Anybody really care or have an interest in Somebody who is lost in darkness? Think about it.

— Brother Leonard Wertz



In Him we live and move and have our being.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.



## CHILDREN'S PAGE

**PAUL, A PREACHER AT ROME**

The Apostle Paul, having been shipwrecked and coming through storms and perils of the sea, finally arrived in Italy. This was nearly 2000 miles from Jerusalem. At the seaport of Puteoli they found Christian brethren and stayed with them seven days, then went on their way toward Rome. Other Christians heard of Paul and came to meet him as far as fifty miles from Rome. For this Paul was thankful to God and took courage. He had been away from Christian friends for about six months. It had been two years since God had first told Paul that he must witness for Him in Rome. Rome was the capital of the Roman Empire which at one time included the whole civilized world. Its population when Paul was there was a million and a half people. Here was where God wanted Paul to preach about Jesus.

Arriving in Rome, Paul was delivered to a captain who kept the prisoners. Paul was allowed to live by himself with a soldier who kept him. This probably means that he was kept chained to a soldier because that was the way prisoners were treated at that time. After three days in Rome, Paul called together the Jews that lived there and told them of his unjust arrest and how he had been a prisoner because he had preached of Jesus, who was the hope of their nation. After Paul told them about Jesus, some believed him and some didn't. When they couldn't agree among themselves they departed from Paul. It was hard for the Jews to accept Jesus as their Messiah because the leaders in Jerusalem had sent men to every nation, warning the Jews that lived away from Palestine not to believe in Jesus.

Paul lived for two years in his own rented house and preached to all that came to him. He was a great man for God at Rome. His influence even went into the palace. There were some of Caesar's household that were converted to the faith of Jesus. It was in Rome that Paul wrote the epistles or letters to the Ephesians, Philippians, Colossians, Philemon, and possibly Hebrews.

— Brother Rudy Cover, Modesto CA.

**NEWS ITEMS****WAUSEON, OHIO**

The Lord willing, the Lovefeast services at the West Fulton Congregation will be on May 19. There will be services all day on Saturday. Come and enjoy these services with us.

— Sister Leola Beck, Cor.

### THANKS

I want to thank everyone for their kindness, cards and visits, especially the prayers in behalf of my affliction. May the Lord bless each one.

— Sister Ellen Keeney

### NOTE OF THANKS

We wish to express our appreciation for the cards and gifts on our fiftieth wedding anniversary, March 2, 1973. We pray the Lord's blessing upon all of you.

— Brother and Sister Robert Bittinger

### GENERAL CONFERENCE

The Lord willing, General Conference will be held June 9-13, 1973, at the Maranatha Bible Camp, located 13 miles east of North Platte, Nebraska, on the south side of Interstate 80. Coming from the east and west, get off at the Maxwell, Nebraska exit, which is Route 56-A Spur, then south about 100 yards to Camp sign and west 2 miles to the camp grounds.

Those coming by plane, call the camp grounds when you arrive and someone will meet you. Those coming by bus, come to Maxwell, Nebraska, which is located 2 miles north of Interstate 80, on Route 56-A Spur. Call the camp grounds for someone to meet you. There is no train service to North Platte.

There will be ample lodging and facilities. Also all buildings are heated. You will need to furnish your own bedding and pillows. There will be a limited amount of bedding for those that don't have room to bring it with them.

There will be room for all trailers and campers, but only 12 complete hook-ups.

It will be very important for everyone to register when you arrive and when you leave, as the cost to the Church will be approximately \$5.00 a day per person for meals, lodging, and the use of the grounds.

The address and phone number of the grounds are: Maranatha Bible Camp, Box 549, North Platte, Nebraska 69101. Phone 308-582-4512.

Send your reservations to Brother Martin Meyers, Route 3, Adel, Iowa 50003, or Brother Carl E. Reed, 4716 139th St., Grandview, Missouri 64030.

— Brother Carl E. Reed

### CONFERENCE CORRECTION

Carl Reed's address for Conference Reservations was printed incorrectly in the April 15th issue. It should read: Brother Carl E. Reed, 4716 139th St., Grandview, Missouri 64030.

— The Printer

**MARRIAGE****SHAFFER — STITELY**

Sister Linda Shaffer, daughter of Elder and Sister Frank Shaffer of Green castle, R. 4, Pennsylvania, and Brother Ronald Stitely, son of Mr. and Mrs. Mark Stitely of Park Street, Waynesboro, Pennsylvania, were united in marriage on Saturday, May 27, 1972, by Elder Frank Shaffer. They are making their home at Route 4, Greencastle, Pa.

**OBITUARY****THELMA E. KINTZEL**

Daughter of the late Clayton and Fannie Minnich Reber was born at Pine Grove, Pennsylvania, October 31, 1926, and departed this life at the Dauphin County Hospital, Harrisburg, Pennsylvania, on March 8, 1973, at 11:25 A. M., age 46 years, 4 months, and 8 days.

On February 7, 1954, she was united in marriage to John Kintzel, by Elder S. G. Meyer.

She accepted Christ as her personal Saviour in August, 1936, by baptism and became a member of the Church of the Brethren. In June, 1964, she united with the Dunkard Brethren Church.

She was afflicted with cancer and suffered approximately three years. She has proven her faith in Almighty God by receiving the anointing service five times during her illness. Those services gave her much hope, strength, and comfort.

She is survived by her husband, Brother John; one son, John; one daughter, Helen; her mother, Mrs. Fannie Reber; a foster mother, Mrs. Helen P. Reber; two sisters, Mrs. Ernestine Lied, Reading, and Mrs. Shirley Yoder, Mohrsville; two brothers, Clarence and Lee Reber, both of Mohrsville; also her father-in law, John F. Kintzel; a number of nieces and nephews, and a host of friends. One son, Howard, preceded her in death in June, 1960.

Funeral services were held Monday, March 12, at the Schuylkill Church of the Brethren, by Elder David Ebling, Elder James Kegerreis, and Pastor Ammon Merkey of the Church of the Brethren. Internment was at the Schuylkill Church of the Brethren Cemetery to await the resurrection of the just.

Mama has stepped out of the dust into everlasting day. We have come to a new awareness in life as we want to meet her some day. If she could speak to us today, perhaps we would be surprised what she could tell us. While she lived she has proven her faith in God by repeatedly asking for the anointing service. We desire to see the grace of God manifested in our future life, Acts 11:22-24.

— John H. Kintzel and Family



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All contributions to the various Boards should be made out to the Treasury, but sent to the Secretary for his records.

W. S. Reed  
Dallas Center,  
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# BIBLE MONITOR

VOL. LI

MAY 15, 1973

NO. 10

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## RECEIVING FROM THE WORLD HIS OWN

It may be at morn, when the day is awaking,  
When sunlight thro' darkness and shadow is breaking,  
That Jesus will come in the fullness of glory  
To receive from the world "His own."

It may be at midday, it may be at twilight,  
It may be perchance, that the blackness of midnight  
Will burst into light in the blaze of His glory,  
When Jesus receives "His own."

While its hosts cry Hosanna, from heaven descending,  
With glorified saints and the angels attending,  
With grace on His brow, like a halo of glory,  
Will Jesus receive "His own."

Oh, joy! Oh, delight! should we go without dying,  
No sickness, no sadness, no dread, and no crying;  
Caught up in the clouds, with our Lord into glory,  
When Jesus receives "His own."

— Selected

## BEWARE

On one occasion Jesus said unto His disciples, "Take heed and beware of the leaven of the Pharisees and of the Saducees," Matt. 16:6. In this instance the disciples reasoned it was because they had brought no bread. Jesus reminded them of the five loaves of the five thousand and the seven loaves of the four thousand and the abundance which was left. He could have easily provided their food, but He wanted them to beware of the doctrine of the Pharisees and Sadducees.

All have observed signs stating we are to beware, indicating that danger possibly lies ahead and we must be cautious.

First, we want to consider some things we are to beware of in our relationship to God. "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him," Ex. 23:20,21. We must beware of failing to obey the Lord.

Such was true of Saul who was sent to destroy the Amalekites, but he spared Agag the king and the best of the spoils. The prophet Samuel was sent to reprove Saul for his disobedience. Samuel said, "Behold, to obey is better than sacrifice, and to harken than the fat of rams," 1 Sam. 15:22. When we obey, God's holy name is honored.

We should beware that we do not forget the Lord. It is easy for us to remember the Lord, to seek His help when we are in difficulty. The children of Israel remembered God when in trouble and He brought them out of bondage. We, too, should beware that we do not forget God has delivered us from the bondage of sin.

There are a number of things which can cause us to forget God, one of which we should especially beware. That is prosperity. While we may think we are not particularly prosperous, yet we have comfortable homes, food and clothing, even things many would regard as luxuries. In the midst of such blessings we should beware our heart isn't lifted up and we forget the Lord. Could we say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord"? Job 1:21.

We should also beware in our relationships with others. We live in a day of apostasy. Many are the doctrines propounded. Many are the versions of God's Word — all to the proclaimed purpose of making the Word more easily understood. This sounds fine, but notice how much of the Word is left out or changed. Now there is a Bible that is supposed to be acceptable to all three faiths. Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Paul wrote, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the



rudiments of the world, and not after Christ." Col. 2:8.

Each of us should beware of our own life that we do not lose faith in the promises in God's Word. Sometime the Lord is coming and it is in our interest to watch. I'm sure none would want to be excluded from the Heavenly home. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless," II Peter 3:14.

Let us beware that we are not drawn from a steadfast and holy life through the wickedness of the world about us. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness," II Peter 3:17.



**SOUTH FULTON**

## **STORMY CLOUDS AND RAINBOWS**

Sermon by Brother Paul Blocher

In Genesis 7:1-24, we have the account of and the reason for the flood. God saw that the wickedness of man was great in the earth, and it repented the Lord that He had made man on the earth. And He said He would destroy everything that had the breath of life, but Noah found grace in the sight of the Lord. Because of Noah's righteousness, he and his house were spared from destruction.

After the flood, we might think that Noah's descendants and the increasing populace would have feared when it rained lest there might be another flood, but they had had the promise and the sign of the rainbow in the heavens.

God's people can look at the rainbow and know that God's promise remains for us today, that He will not destroy the earth

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.

again by flood. Genesis 9:11-13, "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." This does not mean God will pass over sin and not chastise men.

Look at the spiritual side — adversities are likened to stormy clouds. We realize trials and troubles come to everyone, and none are exempt. But God has promised never to leave us or forsake us.

We think of the patriarchs and the holy promises that encouraged them. God told Abraham that his wife Sarah would bear a son and that He would establish His covenant with him and his seed after him. By his great faith, Abraham offered his son of promise as a living sacrifice. God saw that Abraham feared Him and would not withhold from Him his only son whom he loved — the son through whom many nations were to be blessed. Instead, God provided a ram for a burnt-offering. Abraham had faith that God could raise his son from the dead and it gave him courage to offer his son. Abraham had courage because he remembered God's covenant of the rainbow.

Job endured many afflictions. His sons, servants, oxen, sheep, and camels were all destroyed. Yet he fell down and worshipped God saying, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Through his great trial he kept his confidence in God that a better day would come.

We think of Adam and Eve in the garden of Eden. They transgressed and were driven out to prevent a greater sin, that of eating of the tree of life. Man must now endure the weeds, the toil and sweat, and sorrow. We look back and see what a dark and sad day for humanity when God drove them out of the garden. How good the earth could have been! Now all is distress. But even in that dark day when God punished Adam and Eve He gave a promise. Christ's birth was promised — a rainbow of hope.

Luke 22:31,32, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not . . ." There was a trial for Peter — a stormy cloud. He thought he was strong, but he fell. Satan tries to cause everyone to fail. We sometimes find ourselves in like circumstances — to stand or fall in a time of testing. "I have prayed for thee." Did the prayer of the Master fail? No, He prayed that Peter's faith fail not. This didn't mean the trial wouldn't come to Peter. Peter's flesh failed, but his faith was stronger after he had fallen and repented, just as the Master said it would. We are not allowed to be tempted above what we are able to bear.

In John 17:9, we have the great High Priestly prayer of Christ for us. "I pray for them: I pray not for the world, but for them



which thou hast given me; for they are thine." Christ also prayed for those who would believe on Him through the apostles' word, John 17:20. This should mean much to us — a rainbow of hope — to know One so great would pray for us. We have assurance that God hears our prayers as He heard the prayer of Jesus.

Psalms 34:19, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Why do afflictions come to the righteous? Why do good people suffer? Why not afflictions just to the wicked?

There is one reason. If we have afflictions it causes us to be humble, to depend on God the Father and the Holy Spirit. It causes us to acknowledge we cannot solve our problems alone. If all went well we would become attached to the world and lose our desire for a Heavenly home. We, as Christians, look for a city whose Builder and Maker is God. We depend on the prayers of Jesus who pleads our cause.

The purpose of our fiery trials is the strengthening of our faith. Our afflictions are our stormy clouds; our deliverance out of them is our rainbow.

Do we take trials as directions from the Father to guide our lives? Isaiah 43:2, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Stormy clouds need not overwhelm us. We need not know defeat. In the world we have tribulations — stormy clouds opposing and pressing against us. Our rainbow — "Be of good cheer; I have overcome the world." We are thankful for the way the Master overcame in the wilderness. He was strong and set an example for us. He knows temptations; He knows how to sustain us.

Paul's agony of the thorn in his flesh was his stormy cloud that hindered him very much. Whatever this affliction may have been, Paul felt he could serve the Master better if it were removed, but God thought otherwise. He told Paul, "My grace is sufficient for thee." Paul's rainbow was courage and patience.

In the account of Saul in Acts 9, he was persecuting the saints when he was struck blind for three days. He was told to go to the city and learn what he must do. God told Ananias to enquire for Saul of Tarsus. But Ananias felt a fear because Saul had been a cloud of evil to him, and havoc to the saints at Jerusalem. God's promise to Ananias, "Go thy way: for he is a chosen vessel unto me ... For I will shew him how great things he must suffer for my name's sake," Acts 9:15,16. This lifted the burden from Ananias and he went to Saul. He prayed for Saul and his sight was immediately restored and he was baptized. Saul, who is also called Paul, then suffered many things for Jesus, one of which was being in a storm so terrible that all hope of being saved was taken away. The Lord's



angel encouraged Paul that no life would be lost. Surely a rainbow of hope to Paul.

Death is all about us. Each of us face it. As soon as we enter the world death is before us. None have the promise of life, not even newborn babes. We are told to prepare to meet the Reaper. We must repent and be baptized to belong to Christ.

A child was born to King David but he was taken away. David wept and fasted, but the Lord passed judgment, "... the child also that is born unto thee shall surely die," II Sam. 12:14. David confessed his sin, but the child died. While the child was yet alive, David fasted and wept, thinking God would be gracious to him and heal his son, but after his death David said, "I shall go to him, but he shall not return to me."

A child, a babe, commits no sin, but if we commit our life to God we can go to them. "Weeping may endure for a night, but joy cometh in the morning," Psalm 30:5. Eighty years is only a night. Our life might be short and full of sorrow, but joy cometh to the godly after death. If our days are spent in sorrow because of things that come to us, it is meant to keep our faith strong and to keep us from getting attached to the world.

May the thought of the rainbow be an encouragement to us. May we realize there are many rainbows in God's Word.

— Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Illinois 61455



## SELF-DENIAL

### A Meditation

"What is self but a gift from Christ? Shall He that made me have no right in me? Shall it be hard to give myself up to Him? When He asks me to forgo this pleasure, that ambition, some cherished plan of mine, shall I not know that it is only to put in place of it something for better? Shall I not trust Him that made me? Whom could I trust, if not my Maker? Oh, the petty yieldings that I call self-denials, and make my boast of them as if I deserved any credit! Where is my manliness? What gratitude have I? Let me henceforth know that there is only one safety in the world, and that is Christ's will; only one place of delight, His will; only one ambition, His approval; only one thing worthwhile at whatever cost — nay, though it cost all things else — to do Christ's will."

What is Self-Denial?

It is to say "No" to self and its carnal desires. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Romans 13:14). That is self-denial, when we make no provision for the flesh. If we live after the flesh, we shall die (Romans 8:13). As long as we are content to go on fulfilling the lusts of the flesh, we are dying. But the privilege is ours to lay

them aside and live.

### The True Sacrifice

Paul beseeches us by the mercies of God that we present our bodies a living sacrifice. How do we do this? By denying ourselves. The complete denial of our carnal nature is the sacrifice that God expects. Anything short of this is not a true sacrifice. As long as there are any shreds of self-life around, we are not really dead to the old man.

This sacrifice needs to be offered daily. Paul said, "I die daily." Each day we need to die to self. The reason we need to die daily is because the old nature is continually seeking to usurp the throne in our lives. If once slaying him would finish him so that he would not bother us anymore, we would have calm sailing the rest of our lives, without a temptation to bother us. But this is not the way of it. Therefore we need to die daily to our old man, denying him any rights whatsoever.

In order to be a true sacrifice, there must be a forsaking of everything we hold dear. What is the dearest thing to us? Is it not our very own selves? Anything that comes between us and God is an idol and needs to be put away. Next to self, the thing we hold dear is our next of kin. These, too, must take second place in our affections. Jesus said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also he cannot be my disciple ... Whosoever he be of you that forsaketh not all that he hath he cannot be my disciple" (Luke 14:26,33). The word hate here means "love them less." Christ must come first; then father, mother, wife, and children. What Self-Denial Costs

Self-denial is not cheap. It is an expensive sacrifice, and costs everything, as we have just read. Paul's testimony was, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Philippians 3:7,8). Paul counted all things loss for Christ.

What did self-denial cost Jesus? In II Corinthians 8:9 we read, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." There is no greater example of self-denial than that. There was not the least bit of selfishness in our Lord. Was there ever a richer person? He is heir of all things, yet He was willing to lay aside His glory for a time so that we might be rich.

After David had sinned in numbering the people, he wanted to buy Araunah's threshing floor for the purpose of building an altar unto the Lord. Araunah would have given the king the threshing floor without cost, but David said, "Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my

# GENERAL CONFERENCE PREACHING PROGRAM

— of the —

## DUNKARD BRETHREN CHURCH

to be held at

MARANATHA BIBLE CAMP near NORTH PLATTE, NEBRASKA  
JUNE 9 through JUNE 13, 1973

TIME	SPEAKER	SUBJECT	TEXT
Sat. P. M.	Herman Jamison	To be Supplied	To be Supplied
Sat. P. M.	Rudy Cover	To be Supplied	To be Supplied
Sat. Eve.	Walter Bird	God's Principal Purpose in This Age	Acts 15:14-18
Sun. A. M.	Hayes Reed	Origin of Things	Gen. 1:1; John 1:1-4
Sun. A. M.	Vern Hostetler	"That Woman Jezebel"	Rev. 2:20
Sun. P. M.	Jacob Ness	What Do You Want?	Luke 18:41
Sun. P. M.	Ray Shank	Christ's Yoke	Matt. 11:29, 30
Sun. Eve.	James Kegerreis	To be Supplied	To be Supplied
Sun. Eve.	Robert Carpenter	To the Young People — Reality	
Mon. A. M.	Bible Study	Adults: Labour	Psa. 90:10; Matt. 11:28; Isa. 55:2;
			Luke 10:2; Prov. 10:16; II Cor. 5:9; I Cor. 15:58; Rev. 14:13
		Children: Peter before Pentecost and after	
Mon. A. M.	Warren Smith	To be Supplied	To be Supplied



Mon. P. M.	David Kegerreis	Watch	Mark 13:32-37
Mon. P. M.	To be Supplied	To be Supplied	To be Supplied
Mon. Eve.	Dale Jamison	The Power of the Indwelling Christ	
Mon. Eve.	Paul Myers	Fundamentalism	Matt. 23:23
Tues. A. M.	Bible Study	Adults: Rest	Isa. 57:20; Isa. 28:12; Matt. 11:29;
		Children: Paul before Damascus and after	Psa. 16:9; Heb. 4:1-11; Rev. 14:13
Tues. A. M.	Alvin Chupp	Love thy Brother	Heb. 13
Tues. P. M.	Milton Cook	"Jesus Wept"	John 11:35
Tues. P. M.	Eugene Kauffman	The Elder Brother	Luke 15:29
Tues. Eve.	Harley Rush	Missions and Missionaries	Acts 16:9-12



I find the doing of the will of God leaves me no time for disputing about His plans.

I find the great thing in this world is, not so much where we stand, as in what direction we are moving.

Men are not to be judged by what they do not know, but by what they know, and by the manner in which they know it.

It is well to think well; it is Divine to act well.

God of that which doth cost me nothing." David would not offer to the Lord that which cost him nothing. When it cost our Lord so much to gain our salvation, why should we not give our all for Him?

"Those who seek to be at ease in Zion and to please themselves, seeking that which costs them nothing, do not know what true religion is."

#### What Self-Denial Proves

A. That we belong to Christ. "And they that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24).

B. That we fear God. Abraham denied himself in the case of offering up his son, Isaac. As a father, I think of all the thoughts that could have been going through his mind as he bound his precious son to that altar. But Abraham was willing to deny his own desires in this matter in obedience to God's command. Then it was, as he raised the knife to slay his son that an angel spoke and said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." When we are willing to deny self as Abraham was, we prove that we fear God above all else.

C. That we are controlled by the Holy Spirit. "He that hath no rule over his own spirit is like a city that is broken down, and without walls" (Proverbs 25:28). Not living victoriously opens the doors for all sorts of things to enter. If we have ourselves in subjection and are not slaves to our own desires, we prove that the Holy Spirit is in control of our lives.

D. What is the good, acceptable, and perfect will of God. Having presented our bodies as living sacrifices, we prove to others what is the perfect will of God. The world needs this message.

#### What Self-Denial Gains

"Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, . . . every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life (Matthew 19:27-29). Many of us have found this promise to be true. As we were willing to leave family and friends for the sake of the Gospel, we have gained spiritual fathers and mothers, brothers and sisters, whose fellowship means much more than what we left behind. The reward for self-denial are realized already in this life, and also in the life to come.

#### Purposes for Self-Denial

A. That we might have eternal life. "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:23,24).

B. That we might enjoy Christian liberty. The self-denied life is not a life lacking in peace. True liberty is in obedience to law.

C. That we might not be stumbling blocks. Certain things that we might consider right for us need to be denied for the sake of others. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Corinthians 8:13). We ought to realize that we are not living to ourselves alone. In those things that we would consider all right for us but which would offend others, we need to practice self-denial.

D. That we might not be castaways. "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Corinthians 9:27). What do we think of when we think of a castaway? I think of a boat without any moorings, drifting upon the sea. Our bodies must be kept under subjection so that, after we have preached to others, we do not find ourselves to be castaways.

#### Ready Self-Denial

Self-denial should be spontaneous, not a "must-I?" but a "want-to." When the Lord calls us to deny ourselves and answer His call, is our response a ready response? In speaking of the owner of the ass and colt, which He was sending two of His disciples to fetch, Jesus said, "Ye shall say, 'The Lord hath need of them, and straightway he will send them.'" When the Lord has need of us or our possessions, how quickly do we respond? Straightway?

We find that those in Matthew 25:34-40 who could not remember when they had ministered to the Lord's needs in the way of food, clothing, and drink, had done so spontaneously out of a heart of love. That is why they had not cataloged these deeds against the day of reckoning. Do we quickly deny ourselves for the sake of ministering to others? Our tendency is to be concerned only about self, closing our eyes to the needs about us. Self must be denied.

#### Further Examples in the World of Self-Denial

A. In his experience with Lot, when their herdsmen strove, Abraham sacrificed the right to choose first. "In lowliness of mind let each esteem others better than themselves." When it comes to the place where we cannot agree, let us not contend for what we would consider our rights.

B. Widow of Zarephath. To Elijah God had said, "Arise, get thee to Zarephath, ... behold I have commanded a widow woman there to sustain thee." It was a time of dearth; and when Elijah came to the widow, he found her gathering sticks with which to make a fire to bake her very last meal. Yet when Elijah requested a cake from her hand, she went to make it for him. We see on the part of this widow an act of self-denial. The call of the Lord may seem unreasonable at times, but let us remember that when He calls, He has answered already.



C. Queen Esther. When her responsibility to go before the king became clear, she accepted it, saying, "If I perish, I perish." She was willing to sacrifice her life, if need be, to carry out her duty. This was self-denial.

D. Daniel and the other three Hebrews. These young men had the choice of eating the king's meat, but they refrained from eating those delicacies. Their reluctance was probably due to the dietary commands of the Law. Though far from home, they nevertheless adhered to what they had been taught, denying themselves of the king's meat.

E. The early Christians. "And sold their possessions and goods, and parted them to all men, as every man had need (Acts 2:45). They were unselfish. There should be an equality among us.

F. Paul. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Paul lived a self-denied life.

G. Moses. He chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; ... for he had respect unto the recompence of the reward." Those who live in self-denial keep this reward in view.

God's Way—Not Ours

An architect complains that many of his clients come and ask him to design a house for them, only to let him speedily discover that they have already designed it for themselves. What they really want is the sanction of their own plan, and the satisfaction of seeing him draw on paper what they have fully laid out in their own minds. In very much the same fashion we often go to the great Architect with our lives. We ask for wisdom and guidance, like Solomon, but we have already planned how we will build our fortunes and shape our course, and it is not His way we are seeking, but His approval of ours.

— Selected from The Christian Contender by Brother Willard Beam

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### CHILDREN'S PAGE

## CARRIED AWAY TO A MOUNTAIN

Rev. 21:10

In the New Testament it says five times that "John was the disciple whom Jesus loved." We know that Jesus loves everyone, but He liked John especially well because John loved and trusted Jesus. After Jesus went back to heaven the people who believed in Him were persecuted by those who hated Jesus. This means that they were put in prison and some were even killed because of their faith in Jesus. John was a very important believer in Jesus because he had known Him all his life and could tell people about how Jesus lived and the good things He had done; how He had healed the sick, caused the blind to see, the deaf to hear, and had even brought

back to life people that were dead! Because John was such a witness the emperor or king of Rome had taken John to a lonely island where no one lived. This island was called "Patmos."

While John lived on the island of Patmos, the most wonderful thing in his life happened. Jesus, who had gone back to heaven, came to visit John on the island. He appeared to John in His glory, and His face shone like the sun. And John fell down at Jesus' feet like he was dead. It was just too wonderful. But Jesus laid His right hand on John and said, "Fear not, I am the first and the last." Jesus gave John a message for each of the seven churches in Asia; and Jesus took John to heaven and he saw the throne of God.

We don't have space to tell of all the wonderful things that were shown to John; but in the twenty-first chapter of Revelation John says he saw a new heaven and a new earth. An angel carried John away to a great and high mountain where he saw a great city called the New Jerusalem coming down from heaven. John tells us what he saw there: how the walls of the city were made of precious stones, the gates to the city were made of pearl, the street was pure gold, there was no night there because the light and glory of Jesus would make it bright and shining all the time. There are many things that John told about — the river of life and the tree of life and the throne of God; but one thing he told I want you to remember it is very important. In that beautiful city will be no bad people — only good; no even a person that tells lies. Now I know that children aren't always good; I know I wasn't — but there is a way that we can get to see that beautiful city. We must believe in Jesus. We must learn to love Him above everything, just like John. Jesus can make us good and pure and then when we die or Jesus comes again, we can go home to that beautiful city of God and be with Jesus always.

— Brother Rudy Cover, Modesto, CA



## NEWS ITEMS

### NOTE OF THANKS

I want to thank all of you for the many prayers, gifts, cards, and visits while I was in the hospital and while I am convalescing at home. May the Lord bless you.

— Sister Leola Beck

### PLEASANT HOME, CALIFORNIA

The Pleasant Home Congregation was blest with a two week revival meeting, which began March 25. Elder Dale Jamison of Quinter, Kansas was our evangelist. We were glad for the presence of Sister Jamison, daughter Marcia, and Sister Ethel Whitmer.

Brother Jamison's good Gospel Messages bore fruit as two precious souls were baptized into the Church. May the Lord richly bless them throughout the coming year.

— Sister Edyth Kline, Cor.

### PLEASANT RIDGE, OHIO

The Lord willing, the Pleasant Ridge Congregation will hold a two week revival meeting, beginning June 17 through July 1, with Elder Allen Eberly as the Evangelist.

We invite all to come enjoy these services with us.

— Sister Ruth Kleinhenn, Cor.

### LITTLESTOWN, PENNSYLVANIA

A ten day revival meeting is planned for the Walnut Grove Congregation, to begin on June 22 through July 1, 1973. Brother Kegerreis of the Bethel Congregation will be our Evangelist. Pray for these meetings and come worship with us.

— Sister Betty Shelly, Cor.

### OBITUARIES

#### SALEM EDGAR ROUNDS

Son of the late Nathaniel and Martha Wilt Rounds was born November 7, 1883, and departed this life at the Garrett Memorial Hospital, Oakland, Maryland, on March 27, 1973, at the age of 89 years, 4 months, and 20 days.

On July 19, 1910, he was united in marriage to the former Stella Wilt, who survives.

Also surviving are nine sons, Albert Rounds, Harrisonburg, Va., William of Bloomington, Md., Ellis of Alliance, Ohio, Harvey of Catharpin, Va., Harold of Mesa, Ariz., Paul of Deer Park, Md.; three daughters, Mrs. Wilma Mae Bittinger, Grantsville, Md., Mrs. Nellie Travis, Westernport, Md., Mrs. Bessis Kerling, Keyser, W. Va.; twenty-eight grandchildren; three great-grandchildren; and a brother, Floyd Rounds, Salisbury, Pa. One daughter preceded him in death.

Brother Rounds was baptized into the Dunkard Brethren Church many years ago, and was a member of the Broadwater Congregation at the time of his death.

Funeral services were held March 29, 1973, at 1:30 P.M., at the Church of the Brethren, Westernport, Md., by Brother Eugene Kauffman and Church of the Brethren minister, Robert Strickler. Interment was in Rest Lawn Memorial Gardens, LaVale, Md.

"The pains of death are passed,

Labor and sorrow cease;

And life's long warfare closed at last,

His soul is found in peace.

Soldier of Christ, well done!

Praise be thy new employ!

And while eternal ages run,

Rest in thy Saviour's joy."

— Sister Bertha Dorsey, Cor.

#### MARIE STOLL

Daughter of Henry and Tillie Wagler Gingerich was born June 20, 1924, in Daviess County, Indiana, and departed this life April 3,



1973 at the Memorial Hospital, Sarasota, Florida, at the age of 48 years, 9 months, and 14 days.

She was united in marriage to Isaac Stoll, and to this union were born three sons and three daughters.

In November, 1969, she united with the Dunkard Brethren Church, and held her membership with the Pleasant Ridge Congregation, Montpelier, Ohio, until the time of her death.

She leaves to mourn her passing her husband, Isaac; six children; her father; three brothers; five sisters; and a host of relatives and friends. She was preceded in death by her mother and one sister.

Funeral services at the Faith Mennonite Church, Hillsdale, Mich., on Friday, April 6, 1973, were conducted by Elder Dean St. John, with Pastor Clyde Wagler assisting.

"Look at me as you walk by  
As you are now, so once was I;  
As I am now, so will you be,  
Prepare yourself to follow me."

#### REPORT OF CIVILIAN SERVICE BOARD

During the past year, five of our men have been in 1-W service. I believe the year 1973 finds each one's year completed. Anyone who has not been reported will continue until the expiration of his two years.

Induction has been ended, but the Selective Service System has not.

The requirement that when men reach the age of eighteen will continue to be in force. Register when reaching the age of eighteen.

In view of reduced calls and prospects of ending induction, your Secretary did not attend a meeting of the National Service Board in Washington.

During the year one brother, in District No. 1, requested assistance.

All registrants will be placed in Class 1-H. These will not be examined or processed for induction unless they are classified out of 1-H into 1-O, and this only in case of emergency.

— Ray S. Shank, Executive Secretary  
Civilian Service Board  
Dunkard Brethren Church



#### ADULT SUNDAY SCHOOL LESSONS FOR JUNE, 1973

June 3 — Samson's great Strength. Judges 16:1-20

June 10 — Temperance. Romans 14:1-23

June 17 — Results of playing with sin. Judges 16:21-30

June 24 — Every man did that which seemeth right in his own eyes.  
Judges 17:1-13

## DAILY DEVOTIONS FOR JUNE, 1973

### CALLED

Memory Verse, John 13:13

Ye call me Master and Lord:  
and ye say well; for so I am.

Fri. 1—Luke 19:1-28

Sat. 2—John 1:29-51

Memory Verse, John 15:15

Henceforth I call you not  
servants; for the servant  
knoweth not what his lord  
doeth: but I have called you  
friends; for all things that I  
have heard of my Father I  
have made known unto you.

Sun. 3—John 4:1-26

Mon. 4—John 10:1-30

Tues. 5—John 11:11-46

Wed. 6—John 13:1-30

Thurs. 7—John 15:1-27

Fri. 8—Acts 2:14-40

Sat. 9—Acts 4:13-31

Memory Verse, Acts 10:15

And the voice spake unto him  
again the second time, What  
God hath cleansed, that call  
not thou common.

Sun. 10—Acts 5:17-42

Mon. 11—Acts 6:1-15

Tues. 12—Acts 7:1-33

Wed. 13—Acts 7:34-60

Thurs. 14—Acts 9:1-31

Fri. 15—Acts 10:1-33

Sat. 16—Acts 11:1-30

Memory Verse, Acts 11:26

And when he had found him,  
he brought him unto Antioch.  
And it came to pass, that a  
whole year they assembled

themselves with the church,  
and taught much people. And  
the disciples were called  
Christians first in Antioch.

Sun. 17—Acts 13:1-12

Mon. 18—Acts 16:1-34

Tues. 19—Acts 22:1-21

Wed. 20—Acts 24:1-27

Thurs. 21—Acts 28:16-31

Fri. 22—Rom. 1:1-23

Sat. 23—Rom. 8:19-39

Memory Verse, Acts 22:16

And now why tarriest thou?  
arise, and be baptized, and  
wash away thy sins, calling on  
the name of the Lord.

Sun. 24—Rom. 9:1-33

Mon. 25—Rom. 10:1-21

Tues. 26—I Cor. 1:1-31

Wed. 27—I Cor. 7:1-24

Thurs. 28—I Cor. 12:1-31

Fri. 29—Gal. 1:1-24

Sat. 30—Gal. 5:1-26

Memory Verse, Rom. 9:26

And it shall come to pass, that  
in the place where it was said  
unto them, Ye are not my  
people; there shall they be  
called the children of the  
living God.

Rom. 10:14, How then shall  
they call on him in whom they  
have not believed? and how  
shall they believe in him of  
whom they have not heard?  
and how shall they hear with-  
out a preacher?



The Bible is a window in this prison of hope, through which we  
look into eternity.

L. B. Reed

B.1

Bethel, Pa. 19507

10/23

# BIBLE MONITOR

VOL. LI

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NO. 11

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## NO SHADOW OF TURNING

He fainteth not, nor is He ever weary,  
The Mighty One whose arm is strong to save;  
He giveth strength to aid the fainting pilgrim,  
And to the weak, the courage to be brave.

He sleepeth not, His eyelids closing never;  
His children aye are kept within His sight;  
The fallen one He lifts, and ever seeketh  
The straying feet to lead back to the light.

He faileth not; His faithfulness abideth;  
All others may, yet He is true  
His "fear nots" glow with comfort for the troubled;  
The faithful guide will lead the journey through.

He changeth not, our Great High Priest forever;  
Within the veil for us He intercedes;  
This is our hope, an anchor sure and steadfast,  
Fixed firm in Him who knoweth all our needs.

—H. V. Andrews



## THE UNJUST STEWARD

In Luke 16:1-13, we have the parable of the unjust steward. A steward is a manager or superintendent of another's household or possessions.

Let us consider that the children of men are stewards of what they have in this world.

In this parable the steward was accused of squandering his master's possessions. We are not told in what manner he wasted his lord's goods — whether by stealing, misapplying them, or just through carelessness. There are always those willing to accuse us. May we always be able to give a good account of our stewardship.

In vs. 2 we find the steward was called to give an account of his stewardship and his dismissal therefrom. Each of us must be discharged shortly—either by death or our Lord's coming. Each of us will be called to give account of our deeds in the flesh.

Needless to say, his imminent dismissal caused the steward to sit down and consider what he should do. "What shall I do?" Certainly it is better to consider late than never. There are many who would do well to consider their condition in the sight of God while they have opportunity.

He thought he couldn't work at manual labor such as digging, although we do not read of him being lame or old. He no doubt lived an easy life. He didn't want to beg, vs. 3. That was beneath his dignity. He was ashamed to beg, but not ashamed, perhaps, to embezzle.

"I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses," vs.4. He therefore decided he would reduce the debt of his lord's debtors. He called every one of his lord's debtors to him, reducing one's debt by fifty percent and that of another by twenty percent. He was in a position he could do that, but we as stewards have not that authority.

We may wonder why his lord commended him, vs. 8. It was a matter of economics. It has been said a half-loaf is better than no loaf at all. By reducing the debt of the debtors, he was favoring them and at the same time he was salvaging part of his lord's goods which otherwise could have been lost. Indeed, it is true "the children of this world are in their generation wiser than the children of light," vs. 8.

Many live as though they expect to live here always — as if there is not another life after this. The unjust steward was wise in his worldly way because he realized he would soon be turned out of the stewardship and he made provision for that time. We, too, shall sometime be turned out of our stewardship here below when it is ours to exchange time for eternity.

Jesus suggested to the disciples that they make friends of the

mammon of unrighteousness. We may wonder about this, but the thought seems to be that whether we have little or much of this world's goods we should do good with what we have.

If we are faithful in small things we are likely to be faithful in greater things. If we have not been faithful with what God has given us here, how can we expect to have the true riches, the spiritual treasures?

Let us remember we cannot serve God and riches, God and sin, or God and Satan.



Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.



Thank God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred other virtues which the idle never know.



Even though modern unsaved man would like to get rid of his soul as a decaying tooth, he cannot. The soul will forever exist in heaven or hell.



Never believe anything bad about anybody unless you positively know it to be true; never tell even that, unless you feel that it is absolutely necessary — and that God is listening while you tell it.

## THE BIBLE MONITOR

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.

## FOUR-LETTER WORDS

We live in difficult times. All around us we see protest: wars and revolutions, riots, and demonstrations, marches and sit-ins. Many of the protests are prompted by what is euphemistically called "Freedom of Speech," and "Freedom of the Press." With underground newspapers and the open dispensing of pornography, these so-called freedoms have turned into a promulgation of "four-letter words."

With all the beautiful words in the English language it is unfortunate that when there is reference to "four-letter words," we immediately think of something vulgar. I have found a different set of four-letter words which, with applied action, can revitalize the Christian life. This revitalization emphasizes the fact that each Christian is an important member of Christ's family, and that everyone who believes in Jesus Christ as Lord is a member of one body. These four-letter words serve notice to the world that the Christian is indeed a part of the body of Christ.

One of these four-letter words is tell. This word is the essence of Christ's instructions to His disciples to "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Telling the story of Jesus is the job of every Christian. Acts 1:8 instructs us to tell his story in Jerusalem, in Judea, in Samaria, and in the uttermost parts of the earth. Are you telling the story in your Jerusalem, in your Judea, in your Samaria?

Other four-letter words show us how to tell the greatest story ever told. One of these words is work. James 2:26 says, "Faith without works is dead." It is a known fact that in any organization only about 10 percent of the people do about 90 percent of the work. Are you, as a Christian, upholding your end of the work of your congregation? In Exodus 14:15 we read, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." Only as the Christians do their work can today's church go forward.

Another word is give. A Christian can help tell the story by giving of his time, his talents, and his possessions. These are all important factors in the Christian's service to God. When a person gives himself to Jesus, he pledges these things to His service. As important as these gifts are, though, there is one gift that is often overlooked — a gift that is far more important than any of these combined — the gift of one's self. Give of yourself first and these other things will come.

Live is also a four-letter word. We are all familiar with the old adage, "Actions speak louder than words." This was never more true than where Christians are concerned. There is always someone ready to point the finger and say, "Look at that person. He is supposed to be a Christian, but look at the things he does. Is he



a hypocrite!" I know you have heard things of this kind; every churchman has. In many instances this is a legitimate observation, and a Christian should not be averse to this criticism. The person who points the finger seldom has the fortitude to even attempt to live the Christian life.

Jesus has admonished us to live the dedicated life because others are watching us. This is what he meant when he told us: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16).

Still another four-letter word is sing. Now we all like to sing. Scriptures encourage us to sing songs and praises to our God. In the Book of Psalms alone are 67 references to the word sing. Christians have been writing and singing songs since the very beginning of Christianity! Some of the world's greatest music has felt the Christian influence.

The Bible teaches us to pray. This is an area of the Christian life that often needs revitalization. Jesus taught the disciples to pray, and He spent much time in prayer. If Jesus felt the need to pray, how much more do we need it? Prayer is the Christian's line of communication with God. By praying we admit God into our lives. We must get in the mood of fellowship with God so He can channel His assistance to us in complete compliance with His ordained plan.

Prayer is as much giving as receiving. It is not a "give me," but a "make me" procedure by which we learn how to be what God wants us to be and to set our minds and hearts to become just that. The real purpose of prayer is to get us on the Lord's side. His resources for good living will be made available to us only when we make the getting of them a secondary concern, and put first in our interest our becoming the kind of persons for which his plan of redemption calls. What God has to say to us is more important than what we have to say to God. Paul admonishes us to pray without ceasing (I Thess. 5:17). This is prayer as it should be.

Now we come to another four-letter word, hope. Hope is something that sets the Christian apart. Without hope man is an unfortunate creature. Many people without hope lack the necessary fortitude to stand against the trials and troubles of modern living, and in their need resort to artificial props such as alcohol and narcotics. Our penal institutions are full of people without hope, each one trying in his own way to reach above the troubled scene of life. Fortunately the Christian has an answer. The answer, of course, is found in Christ and the sacrifice He made for us. He gives the courage and the peace of mind which brings to all men the hope of salvation!

We have been discussing four-letter words. There are many more that could be mentioned, some just as important as these, each one containing enough basics for a sermon in itself. However, now we turn to the most important of them all: love. Paul tells us "faith,

hope, charity (love) . . . but the greatest of these is charity (love)" (I Cor. 13:13).

Love means different things to different people. We are familiar with the love that is shared by husband and wife, parents and their children, and close friends. It is very important that we love our spouses, members of our families, and our close friends, but this sort of love is a relatively simple thing, and it does not set the Christian apart from other people — after all, everyone does that!

Jesus once said, "Thou shalt love thy neighbor as thyself" (Matt. 22:39). Who is your neighbor? Is your neighbor the man or woman next door who holds wild parties until the wee hours, with little thought for the noise that disturbs you? Is your neighbor the drunken husband down the street who takes great delight in beating his wife and children? Is your neighbor the criminal in the county jail? Is your neighbor the family that lives on the other side of the tracks? Is your neighbor the young person with a drug addiction? Yes, these very ones are the people Jesus has instructed us to love if we are to stand above the crowd. This is where the Christian is really set apart.

Eight four-letter words: tell, work, give, sing, live, pray, hope, love. These are the kind of four-letter words upon which the Christian must act to revitalize his life, and to make today's church in today's world a vital, living force.

Tell, work, give, sing, live, pray, hope, love. But the greatest of these is love.

— Stanley C. Freeman



## NO PRAYER GOES UNHEARD

Often we pause and wonder when we kneel down to pray,  
Can God really hear that prayer that we say—  
But if we keep praying and talking to Him  
He'll brighten the soul that was clouded and dim,  
And as we continue our burden seems lighter,  
Our sorrow is softened and our outlook is brighter,  
For though we feel helpless and alone when we start,  
Our prayer is the key that opens the heart,  
And as our heart opens, the dear Lord comes in  
And the prayer that we felt we could never begin  
Is so easy to say for the Lord understands  
And gives us new strength by the touch of His hands.

—Helen Steiner Rice

—Selected by Brother Amos Eberly

## WHY CHRISTIANS CANNOT BE UNEQUALLY YOKED WITH NON-CHRISTIANS

To my mind this is a very vital, timely, and practical subject. We do not all see things alike or understand things alike, and we have different natures, and other things may enter in, but each of us should look to the Word of God for our direction and guidance in this life. It is certain that we must all give an account of ourselves before God some day. The Bible tells us, "Strive to enter in at the strait gate" that leads to life everlasting, for "few there be that find it."

May we honestly and sincerely accept the Word of God in Psalm 119:10, 11: "With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in my heart, that I might not sin against thee." The wise man Solomon said in speaking of God, "In all thy ways acknowledge him, and he shall direct thy paths." Is not this why Christians cannot be unequally yoked together with non-Christians?

It seems that we are living in very trying times. Many decisions have to be made. I think any Christian will agree that we are living in the last days. Seemingly Satan knows his time is short and he is making a desperate effort to draw the Christians away from God by yoking them with the world.

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God," James 4:4. "If any man love the world, the love of the Father is not in him," I John 2:15. These verses alone would answer the question of why we should not be unequally yoked with the world.

The unequal yoke is presented to us in the Bible in various ways. It may well be outlined under four heads.

1. The social circle, or the unequal yoke with unconverted companions.

2. The matrimonial circle, or the unequal yoke in marriage.

3. The commercial circle, or the unequal yoke in business.

4. The religious circle, or the unequal yoke in the worship of God.

The first one of being yoked with unconverted companions seems to be especially ensnaring to our young people. We can be and should be friendly with the unconverted but should not get too intimate with them, because their minds are on things of the world and they look to the world for their entertainment. And many times these things are anything but wholesome for a Christian.

To be real chums with them you will have to be interested in the same things they are and go to the same places they go, and before you realize it you have lowered your standard, and no more have a conscience against some things you once had. Not only young



people, but some of us older ones might be found associating with non-Christians, listening to their vile stories, standing by laughing and having a good time, or with them attending shows and fairs or other amusements of the world. One thing leads to another until before you know it you have no relish for spiritual things any more.

The second part deals with the unequal yoke in marriage. Many of us have seen example after example of this. How blind and yet seemingly happily some Christians have given themselves in marriage to a non-Christian, but much unhappiness followed! To have true happiness in marriage, it must be engaged in with much sacredness. Who can imagine a non-Christian taking a sacred attitude toward marriage in the fullest sense? Many joys and sorrows and problems are present in married life. Many hard decisions have to be made for which a Christian must implore the help of God, which a non-Christian would not think of doing. The unequal marriage yoke leads to very dangerous ground, and cannot result in true happiness.

God wants us to be happy Christians. That is the reason He warns us against these things. Another big reason why a Christian should not marry a non-Christian is the welfare of the children God may send into the home. What will they think of Christianity? If only one of them would be lost in eternity, the very thought of it should make us shudder so that we would never want to take a chance on that kind of matrimony.

The next part deals with the unequal yoke in business. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial, or what part hath he that believeth with an infidel," II Cor. 6:14, 15. We are living in an age of organizations and associations, and to be a good partner with an unbeliever in business we have to be interested in helping to succeed financially. The unconverted partner undoubtedly will use methods to make money which a Christian cannot participate in, or he may even desecrate the Sabbath to accumulate money, and if you are in business with him part of that ill-gotten gain is yours.

Let us consider some unequal yokes of today. There are today, horse associations, Holstein associations, Guernsey associations, pure milk associations, and many other associations. And it is to be regretted that so many Christians are connected with them—I fear to their sorrow. They say the way into a man's heart is by the way of his stomach. The devil has long ago found out the way to destroy man's relish for spiritual things and deaden his conscience is by the way of his pocketbook. The good Lord didn't put His people in this world to see how much money they could accumulate.

It is universal that in any association the stronger element or party governs the weaker and that the actions of one bind the other

party. If the price of milk is not high enough to suit, the decision may be to dump it out and make the buyers come to time. That is the policy of many unions or associations. Many more could be named.

All these I think are forerunners of the mark of the beast spoken of in Revelation. We are probably nearer to that time than we think.

The next and last is being unequally yoked with the unconverted in worship.

In the early church the unconverted did not feel at home with the saints in the church. "And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them. . .)," Acts 5:12, 13.

There were hypocrites in the church then but they were not allowed to remain there long as we see in the cases of Ananias and Sapphira, and Simon the sorcerer. The Bible warns against having fellowship with people who hold and teach false doctrine. II John 10. We should have no fellowship with this world. James 4:4.

It seems as though some professing Christians think that Sunday is the only day we should think of God and sacred things and implore God's direction, but God intends for us to be in His service every day of the week and in our daily work continually to ask His guidance in all things.

Let us hope and pray that we will not get unequally yoked with the world like king Saul; the Spirit of God departed from him and he didn't know it.

—Joseph Brown



## THE LAW OF SOWING AND REAPING

Galations 6:7, 8

Associated with all God's fixed laws, both physical and spiritual, is the law of retribution when laws are broken. We cannot deviate from any fixed law without receiving a penalty for our deviation. To ignore the law of gravity will cause serious injury if we fall very far.

God's moral or ethical law is no less fixed or final. It is based on the absolutes of God's eternal Word, which includes both promises for obedience and penalties for disobedience.

The law of sowing and reaping has many implications that we do well to evaluate, especially as related to home and church life. All of life's decisions should be made with this realization.

The minister of the Gospel or administrative leader must realize that any compromise of Scriptural principle which affects the life of the church will cause a harvest sometime.

When we evaluate the law of sowing and reaping according to natural sowing of seed, we see the harvest is always multiplied; one grain of seed produces many grains. This is a sobering thought as it relates to church life or home life.

Even the wrong trend of thought in the personal life of a leader will eventually show itself and an influence is spread that will sometime bear fruit.

Church leaders stand in a strategic place between God and man, called by God to be Biblically sound in every presentation of truth.

Truth is an influence of power to build the church of Jesus Christ.

Present church situations in many places are a sad commentary of the truth of God's fixed laws. A shade of permissiveness on the part of church leaders soon produces a harvest of lasciviousness that we are sure they never intended.

An unScriptural position on any doctrinal issue soon becomes a raging fire of unbelief and rebellion.

Many church leaders today are wondering just how it is that they find themselves in their present position. It is only the fulfillment of God's stated law. If we sow to the wind, we reap a whirlwind.

In the short history of our lives we have seen much evidence of the terrible harvest being reaped and to be reaped by irresponsible and irrational action not carefully thought through or balanced by Scripture. The ensuing confusion of the aftermath is terrible to behold. One must shudder to think of the harvest awaiting those who shove aside the fixed laws of God as it pertains to congregational life and conduct.

The foolish words of anger soon become a roaring flame of destruction as seed bears fruit. The careless fleshly indulgence becomes a landslide of carnality in a short time. The vicious state of jealousy becomes a vehement flame. Pampering the worldly desires of our children makes us progenitors of a rapidly developing crowd of worldlings of both children and grandchildren. If the foundations be destroyed, what can the people do?

The evident confusion in many circles is a result of seed sown that is now bearing fruit to destruction. The call to compromise is pushed upon us many times and presented as being so reasonable.

May the Lord grant us grace and wisdom never to sow the seeds of compromise and unbelief which bring forth the bitter galling harvest of lost souls.

The harvest is truly great.

—M. J. Baer in *Christian Contender*



## ARE WE READY?

My thoughts lately have been turning continually toward the second coming of Christ. Are we ready, watching, and waiting for that day? We read in II Pet. 3:10, 14, "But the day of the Lord will come as a thief in the night. . . be diligent that ye may be found of him in peace, without spot, and blameless." It seems to me that we are not as prepared as we should be. In II Pet. 1:10, we read, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." Are we getting too wrapped up in the affairs of this life, and thus not waiting for our Redeemer? The apostle Paul has somewhat to say about this in II Tim. 2:4, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." As Christ's soldiers, are we becoming too involved in the affairs of this life to give God the glory due Him?

In this day and age the world is flowing in an ever-increasing stream of modernism, in which fashion plays a major part, as does the idea that the more you have the better you are. Paul in Romans writes, "But put ye on the Lord Jesus Christ, and make not provision for flesh, to fulfill the lusts thereof." Do we try to be like the Joneses and to have everything like they have? Are we laying up "treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal"? Are we letting the ways of the world rule our lives? In I Cor. 7:31 we read, "for the fashion of this world passeth away." Are we going to follow the fashions of this world that pass away, when God offers us eternal life if we will but follow and obey His commands?

As we look around us, we see the great world power coming into play, a world bank and universal monetary system, in which you cannot buy or sell unless you cope with their demands. Churches are slowly merging together to form what will become a world-wide church, but still they will be no closer to God. The world is just waiting for a superhuman who will rule all and bring peace.

In John 18:36 we read, "My kingdom is not of this world. . . ." Again, II Cor. 6:17 says, "Wherefore come out from among them, and be ye separate. . . ." We must lead lives that will set us apart from the world. Being born from above, belonging to another kingdom, and living close to Christ in thought, purpose, and action marks the unmistakable distinction between the true believer and the world. Those who have become truly regenerated, who are new creatures in Christ Jesus, who "have put off the old man with his deeds; and have put on the new man," Col. 3:9, 10, will show by the life they live that they are not of this world, and they will therefore not conform to the evil ways of the world.

When we renounce Satan with all his pernicious ways, and put on Christ in baptism, we turn our backs to the world. It is therefore proper and good that we should by our manner of life show that we are new men seeking the way of Jesus rather than the way of the world. We should be living epistles, "known and read of all men," II Cor. 3:2. May we be like an open book, that all may read of our faith in Jesus Christ.

—Selected from The Vindicator



## HOLDING CIVIL OFFICE OR VOTING

The Bible always makes a distinction between the government and the Christian church. When it speaks of the authorities, it always says they for the authorities and uses the term we or the equivalent for the Christian. There is no exception in all the New Testament. Note I Timothy 2:12, we; Romans 13:4, thou and he; Romans 13:6, they; Romans 13:5, we; Acts 5:29, we.

No place in the New Testament are the Christians instructed as to how to vote, or whom to put into office. The Bible instructs the Christian how to conduct himself and whom to appoint for everything, or an office in which he is expected to participate.

The Christian is instructed as to how to act and the attitude he should take toward the government. They are always to respect them and to obey them as long as they do not conflict with God's laws, Acts 5:25-29; Hebrews 11:10-13.

We cannot vote without being unequally yoked with the unbeliever. When we vote a man into office, naturally we would be expected to stand behind him in a carnal way and to help him to carry out his duties in case of emergencies, or the sheriff in his duties, and also the president who becomes commander in chief of the army and navy.

In the past when churches lost conviction about voting, they soon lost their nonresistance also. This usually has also been a test with the government as to whether a man was truly nonresistant. If he voted, he was expected to stand behind the government and to fight for his country, if and when called.

According to the New Testament teaching, the Christian is not to run the government but to propagate Christ's spiritual kingdom. Are we doing either one of these?

—J. A. Birky

## CHILDREN'S PAGE

## A SHIPWRECK

Acts 27

Have you ever sailed in a large ship on the ocean? Sometimes I think I would like to. Two thousand years ago the ships weren't as large as they are now. They didn't have big engines to push them through the water but were driven by the wind with sails. Sailing a ship in those days was dangerous, especially in the winter when the storms were severe. Many ships were wrecked on the rocks in the storms.

The apostle Paul was put on a ship when he was a prisoner and was sent from the city of Caesarea to Rome, a distance of nearly two thousand miles. There were two hundred and seventy-six people on Paul's ship so it was a large one for that time. After sailing many days they came to an island called Crete. Paul advised the captain to stay there for the winter, saying that it had been revealed to him that the ship and their lives would be in danger. Because Paul was just another prisoner, the captain didn't regard his advice and when a mild wind came from the south, they set sail for a harbor called Phenice.

It wasn't long till the wind began to blow hard, and soon a great storm was upon them so that they could not control the ship. It was a tempest and fearing the boat would fall apart, the captain had chains fastened around the ship to hold it together. In three days they came close to a small island where the water was shallow. Fearing they might get stuck in the quicksand, they set sail to get away from the island and threw out everything they could spare to lighten the ship.

For many days the storm continued and it became dark so that they could not see the sun or stars. They were lost and all hope of being saved was gone. Then Paul spoke to the men, "Be of good cheer." For God had revealed to him that no lives would be lost even though the ship would be wrecked and they would be cast upon an island.

This all came to pass as Paul said. The ship was caught in the sand and broken in two by the waves. Those that could swim jumped into the sea and swam ashore; the others took boards or broken pieces of the ship and floated to land. This was a great experience for Paul who knew that, "All things work together for good to them that love the Lord."

—Brother Rudy Cover, Modesto, California

\* \* \* \* \*



## OPTIMISM

Talk happiness. The world is sad enough  
Without your woes. No path is wholly rough;  
Look for the places that are smooth and clear,  
And speak of those, to rest the weary ear  
Of Earth, so hurt by one continuous strain  
Of human discontent and grief and pain.

Talk faith. The world is better off without  
Your uttered ignorance and morbid doubt.  
If you have faith in God, or man, or self,  
Say so. If not, push back upon the shelf  
Of silence all your thoughts, till faith shall come;  
No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale  
Of mortal maladies is worn and stale.  
You cannot charm, or interest, or please  
By harping on that minor chord, disease.  
Say you are well, or all is well with you,  
And God shall hear your words and make them true.

—Ella Wheeler Wilcox

—Selected by Sister Edith Moss



## SELFLESSNESS CAN LEAD YOU TO HAPPINESS

In the latter part of his life, Grenville Kleiser—the eminent teacher, lecturer, author, and philosopher—wrote volumes on the science of happy living.

"The world needs men," he often declared, "who are willing to submerge self in the fervent desire to contribute their share to the betterment of mankind."

Accordingly, he set forth twelve rules for happiness, which have become famous, as follows:

1. Live a simple life. Be temperate in your habits. Avoid self-seeking.
2. Spend less than you earn. It pays large dividends in contentment.
3. Think constructively. Train yourself to reason clearly and accurately.
4. Cultivate a yielding disposition. See the other person's viewpoint.

5. Be grateful. Begin the day with gratitude for your opportunities.
6. Rule your moods. Cultivate a mental state of peace and goodwill.
7. Give generously. There is no greater joy in life than making others happy.
8. Work and pray with right motives.
9. Be interested in others. Divert your mind from self-centeredness.
10. Live in a day-tight compartment. That is, live one day at a time.
11. Have an interesting hobby.
12. Keep close to God.

—Selected by Sister Blanche Eberly

\* \* \* \* \*

## NEWS ITEMS

### THANK YOU

We want to send our special thanks to the brethren and sisters who so wonderfully remembered us in our time of need. We appreciated the prayers, gifts, calls, cards and letters, and visits during our recent stay in the hospital and since returning home. They meant much more than words could say.

We can only thank you, but our Heavenly Father gives the blessing. May He bless each one of you. Let us continue to pray for each other. Thank you again.

Christian Love, Brother and Sister Amos Eberly

### ENGLEWOOD, OHIO

The Englewood Congregation plans a two weeks revival, beginning July 15 through July 29, 1973. Elder Laverne Keeney of Lititz, Pennsylvania will be the Evangelist.

We invite all who can to come and enjoy these meetings with us. If you cannot come, pray for the success of these meetings. We feel time is running out so let us be found in the Master's service.

—Sister Della Klepinger, Cor.

### RIDGE, WEST VIRGINIA

The Lord willing, the Ridge Congregation will have a one week revival meeting beginning July 28, 1973. Elder Paul Reed of Riner, Virginia will be the Evangelist.

Lovefeast services will be Saturday, August 4, 1973. All are invited to come and worship with us in these services.

—Sister Irene Harris, Cor.

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# BIBLE MONITOR

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

---

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

---

## PERHAPS TODAY

Perhaps today the clouds will part asunder,  
Reveal a glory brighter than the sun,  
And we shall view with transport, joy and wonder,  
The hope of earth and Heaven's beloved One.

Perhaps today the world's last taunt shall grieve us,  
And Satan, foiled, his final dart shall cast,  
And all our flesh's frailties shall leave us,  
And disappointment evermore be past.

Perhaps today from weary beds of anguish  
God's suffering saints shall breathe their final sigh,  
In glory rise, no more on earth to languish,  
To meet their great Deliverer in the sky.

Perhaps today the trump of God resounding,  
Shall wake the sleepers from their beds of clay,  
And we with them our longed-for Lord surrounding,  
Shall see His glorious face — perhaps today!

— Author Unknown

## OUR DUTY TO THE WEAK

In Gal. 6:1-10 we are taught concerning those who are overtaken in a fault, and our responsibility toward them. It is one thing to be overtaken in a fault and quite another to overtake a fault. The Word says those who are spiritual shall restore such an one, vs. 1.

Who then is spiritual? The ministers only? Those who are spiritual are those who are responsive to the Spirit and controlled by the Spirit. Often it may be a brother who is widely respected. Such an one may have a strong influence in restoring and reinstating him. Even then, he is to go about such a task in love and meekness that he, himself, would not be tempted.

We are directed to bear one another's burdens that we might fulfill the law of Christ, vs. 2. Troubles and trials come to all in this life. It means much to us when discouraged and someone offers sympathy and assistance. Paul said, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves," Rom. 15:1. If we do not so, "What do ye more than others?"

It is so easy to be conceited and to think more highly of oneself than he ought to think. But pride is a hindrance to sympathy and can very well cause one to censure and condemn others. Again, the Apostle Paul says, "Wherefore let him that thinketh he standeth take heed lest he fall," 1 Cor. 10:12.

"Let every man prove his own work," vs. 4. Let every person scrutinize and examine and test his own conduct and his own work (Amplified). The only correct way to do this is by seriously and impartially examining our actions by the Word. In the course of such an examination we may find failings that would give very little reason to be conceited or to censure others. If we can pass such testing then we may have joy and satisfaction in our own hearts and minds.

"For every man shall bear his own burden," vs. 5. Each of us will one day stand before our Maker and be called to give an account of our deeds. Each of us has a personal responsibility for our conduct in this life. Job said, "And be it indeed that I have erred, mine error remaineth with myself," Job 19:4. Again, "If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shall bear it," Prov. 9:12. What shall our answer be?

"Let him that is taught in the word communicate unto him that teacheth in all good things," vs. 6. In other words, those who have been benefitted by the teaching of the Word have an obligation to help their benefactors, especially if the benefactors are poor and in need. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. 9:11.

"Be not deceived; God is not mocked: for whatsoever a man

soweth, that shall he also reap," vs.7. Jesus said, "Take heed that no man deceive you," Matt. 24:4. Again, we have a great responsibility to discern the truths of God's Word that we shall not be deluded and misled. If we permit ourselves knowingly to be misled we are only mocking and defying God and we shall reap accordingly.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting," vs. 8. Just as surely as one sows to the sensual nature, just that surely he shall reap the same. "Even as I have seen, they that plough iniquity, and sow wickedness, reapeth the same," Job 4:8. "The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward. As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death," Prov. 11:18,19. As in most of life, each one has a choice. It is largely ours to decide what we most desire in this life, and in the life after this.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not," vs. 9. One of the virtues mentioned in II Peter 1:6 is that of patience. Patience is priceless. Preceding patience are faith, virtue, knowledge, temperance, then patience. Possibly the preceding virtues are prerequisite to patience. Then patience is helpful in persevering without becoming weary that we faint not.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith," vs. 10. Quite often we have opportunity to do good unto others by which we may have an influence upon them even for their spiritual good. We should be especially mindful in doing good unto those of the household of faith.

Each of us has a choice as to what we sow. Each of us is sowing either to the flesh or to the Spirit. It is not God's will that any

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.



should perish. Joshua chose wisely, "Choose ye this day whom ye will serve . . . but as for me and my house, we will serve the Lord," Josh. 24:15. What is your choice?



## DUTIES OF PARENTS

What are you doing for your children? You will have them with you sixteen or seventeen years. They are in your hands for better or for worse. For almost two decades they are under the sound of your voice, under the watchful gaze of your eye and under the influence of your example. What will they be if they turn out like you? You will not have a second chance and if, after they have gone from home, they are not prepared because you failed them, all the wishing and weeping in the world will not and cannot bring them back for you to have another chance with them. When you sum up everything you can do for others in this life nothing even approaches the importance of what you do or fail to do for that handsome little boy or that lovely daughter. If you are too busy now to put them first, the time may well come when you would give all your tomorrows for just one yesterday with them again.

As a parent you cannot treat character building as you would road building. A man can interrupt the cutting of a road into a forest, and in eight or ten years resume about where he left off. But, if you interrupt the total care in his formative years you can by no means begin again where you left off. If eight or ten years from now you suddenly feel responsible for them and become frantic with the question, "What can I do?" There is a good possibility the answer will be, "Little or nothing." You may likely find them irreparably grown up wrong, liabilities to their community and unappreciative of their parents and God.

When a boat is set to sail the seas every precaution is taken to insure safety against the storms and a safe arrival of the cargo. How much more important it is to see that the little child is adequately prepared for the safe arrival in the port of adult life, and then for eternity. Win their hearts today or they may break yours tomorrow. For truly their future and yours is in the hollow of your hand. Did you ever hear the poem, *THE SCULPTOR*, by that well known writer, Anonymous? It seems very timely just here:

I took a piece of plastic clay  
And idly fashioned it one day,  
And my fingers pressed it till  
It moved and yielded to my will.

I came again, when days were past,  
That bit of clay was hard at last,  
The form I gave it still it bore  
And I could change that form no more.

Then I took some living clay  
And gently formed it day by day,  
And molded with my power and art  
A young child's soft and yielding heart.

I came again when years were gone —  
It was a man I looked upon!  
He still that early impress bore  
And I could change it nevermore.

If your children are still at home maybe it is not too late for you. "What can I do?" you ask. Listen to Paul in Ephesians 6:4, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Solomon once wrote, "Train up a child in the way he should go: and when he is old, he will not depart from it" Prov. 22:6. How true and how important!

— Facts of Faith



## CHRISTIANS KNOW THE FUTURE

No, Christians do not know all the future. Only God possesses that knowledge. Nonetheless, it can be truthfully said, Christians have a knowledge of things to come which is not vouchsafed to unbelievers. The Bible is not only a book which records the redemptive acts of God in the past; it also records God's redemptive acts in the future. It is preeminently a book of prophecy and dares to predict future events in detail so that there can be no mistaking when they are actually fulfilled. Someone has well said, "Prophecy accurately interpreted is as certain as history." Just as Jesus came the first time and fulfilled every prophecy concerning that coming, even to the soldiers gambling for His garment and the making of His grave with the rich, so He will come the second time and will fulfill every word that has been spoken by the prophets concerning His Second Advent.

In recent years there has been a tremendous revival of interest in prophecy. Strangely enough, this interest seems to be more acute among non-Christians than it is among many professing Christians. For this reason there is a renaissance of fortune-telling, witchcraft,

astrology, occultism, and various other psychic phenomena, unprecedented in modern times. All of which testifies to man's innate desire to know the future. Despite the fantastic explosion of knowledge in the physical sciences and technology, man has a nagging fear that all is not well. Fear and uncertainty hangs over him like a pall of darkness which refuses to go away — a condition predicted by Jesus nearly two millennia ago: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth," Luke 21:26.

As a result of their faith in God and the Holy Scriptures, Christians do not have those nagging fears and have no need for those forbidden ways of trying to ascertain the future to which unbelievers are now turning in unprecedented numbers. Enlightened Christians know that these means and methods, inspired by the devil, are strictly forbidden. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consultant with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord," Deut. 18:10-12. In the New Testament, "witchcraft" is listed along with the other abhorrent works of the flesh, and it is stated, "They which do such things shall not inherit the kingdom of God," Gal. 5:21b.

And what do Christians know about the future? Space will only allow the listing of a few outstanding facts. For one thing, they know that Christ will one day return to this earth. No Bible-believer can escape this fact. As the disciples stood on Mt. Olivet and beheld Jesus ascend into the heavens, two heavenly messengers stood by them and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," Acts 1:11. Jesus, Himself, declared in John 14:2-3, "I go and prepare a place for you, I will come again, and receive you unto myself." It is reported that General Douglas MacArthur upon retreating from Bataan in the Philippines, declared, "I shall return." And he did. Let us never forget that a greater than the general has said, I will come again." And He will!

Again, Christians know that Christ's coming will be sudden and unexpected by the world. Jesus declared, "For as the lightning cometh out of the east, and shineth unto the west; so shall also the coming of the Son of man be," Matt. 24:27. And again, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh," Matt. 24:44. Peter averred, "But the day of the Lord will come as a thief in the night," II Pet. 3:10a. Paul adds his testimony, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night," I Thess. 5:2.

Still again, Christians know that Christ shall one day reign over



the kingdom of the earth, bringing peace. The revelation which gives future events in the present, reads, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," Rev. 11:15b.

Lastly, Christians know that the time of our Lord's return is near at hand. While no one knows the "day nor the hour"; it is to be remembered that our Lord also said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh," Luke 21:28. Of what things does He speak? They are listed: (1) "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," Luke 21:24. The regathering of Israel stands at the apex of fulfilled prophecy, heralding the proximity of our Lord's return. Further, there shall be: (2) signs in the sun, the moon, and the stars; (3) upon the earth distress of nations; (4) with perplexity; (5) the sea and waves (people) roaring; (6) men's hearts failing them for fear; all of which are happening now. Yes, true believers discern the times and confidently await their Lord's soon return. They not only hear His voice, "Surely I come quickly," but they also respond, Amen. Even so, come, Lord Jesus."

— Wesleyan Advocate

\* \* \* \* \*

## THE MOST POWERFUL WEAPON

We Christians have a powerful weapon,  
A secret one it is true  
And yet it is known by millions  
Of people like me and you. (Rev. 7:9)

It is not the fearful atomic bomb,  
The weapon's more powerful than it,  
And if our enemies would use it too,  
It would not hurt us a bit.

It could pierce the "iron curtain"  
And mountains it can remove;  
It could put an end to war and strife  
For God's power it would prove.

This secret weapon that we have  
Is the God given one of prayer;  
It's the most powerful thing e'er was known  
And with it each can do his share.

Prayer is just as powerful today  
As it was in days of old,  
When through this weapon God saved Daniel, (Dan. 6:16-23)  
From the lions so fierce and bold.

It parted the waters of the Red Sea  
To let God's children go through;  
It caused rich Jericho's wall to fall,  
And a path clears for me and you.

It caused the sun and moon to stand still  
In Joshua we are told; (Josh. 10:12-14)  
It delivered Peter from the prison cell  
Who preached so brave and bold. (Acts 12:4-12)

It saved the three in the fiery furnace  
From even a singed-off hair; (Dan. 3:1-27)  
When King Nebuchadnezzar looked in  
And seen that four were there.

An angel strengthened Jesus that night  
As He prayed in Gethsemane; (Luke 22:43)  
So He was able to endure the cross  
And set us sinners free. (Matt. 26:36-46)

So let us take this powerful weapon, (Psa. 145:18-19)  
So tried, and true, and strong,  
And have it with us every day,  
And use it against all wrong.

If we would all kneel and pray, (Phil. 2:10; Psa. 95:6)  
With all our might for peace; (Psa. 122:6)  
And let God have His rightful place,  
All troubles then would cease. (II Chron. 7:14)

Let us pray for our dear ministers, (I Tim. 2:1-2; Eph. 6:18-19)  
So that they will be able to stand,  
And warn us to flee from the wrath to come  
So the blood will not be on their hands. (Ezek. 3:18)

Let us pray for our dear brothers and sisters,  
So they will live faithful and true;  
So others can see their lost condition,  
And accept Christ the Saviour too. (Prov. 10:9)

So let us pray more earnestly, (James 5:16-18)  
Dear brothers and sisters who care,  
To our Father who dwells in Heaven above, (Matt. 6:9-13)  
There's wonderful, wonderful power in prayer. (Matt. 7:20,21)

— Martin J. Troyer

— Selected from Family Life by Brother Willard Beam



## CHRISTIAN SEPARATION

The Christian doctrine of separation from the world is not a popular one today. But it is at least as important now as it ever has been in the history of the Church. We must learn it and teach it to our children and strive to practice it in our daily life. But in some periods of Church history, Christians learned separation differently. They found themselves facing persecution and separation simply because they were not allowed to mix and go unnoticed in the world. The dividing lines were clearly drawn. To profess to follow Christ meant discrimination, and one did not take this step without counting the cost in terms of physical suffering and risk of death.

Today in our land the world seems to be friendly. And yet we dare not be deceived by it. With God there has been no change over the years. His standards remain the same and His Word is unaltered. The call still stands the same: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Yes, the world around us seems friendly sometimes. But is it really? In the words of the poet, "Is this vile world a friend to grace to help me on to God?"

Perhaps it would be well to define what is meant by "the world." In one sense it is physical or "the earth." But it is mostly used in the Scriptures to mean the people of the world or the world system. It is in this sense that Jesus used it in His prayer to the Father: "I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy Word is truth. As thou hast sent Me into the world, even so have I also sent them into the world." John 17:14-18. So the world that we must be separate from is the system here that is opposed to God. Satan is behind it and is in fact its prince. It is embodied in people but it does not mean people as individuals. We are to love people and we are "sent into the world" as messengers to the



people. But we are not to love the system or follow its trends. John writes, I John 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." God calls us, "Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." This shows a picture of the ungodly system that we do not see when the pleasures of the world tempt us and appear so harmless and desireable.

Considering this doctrine of separation reminds me of a picnic on the beach which we enjoyed recently. We ate our lunch right on the sand and it is very hard to keep the sand out of the food — especially with children moving around and wind. And anyone who has taken such a picnic knows there is a difference between sandy food and clean food. If there is not some sort of separation practiced, soon all the food will be sandy!

Another slant on this separation is made by the Saviour in His Sermon on the Mount. He said, "Ye are the light of the world." A brother remarked in a service recently, "It is possible that we, who are only common people, can be the light of the world? The Lord uses common people who are willing to follow Him. He fills them with His light and then they are the light of the world. Paul writes, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

Surely we see darkness around us today. The conditions of sin, unbelief and disregard for God's ways make our separation and our witness more important than ever before. We cannot afford to be silent or at ease. To quote from J. Otis Yoder in *The Sword and Trumpet*, "The Lord has never been happy to find His people at ease among those who hate Him."

If we are closely following the Lord today, there will be a difference in us and there will be the resulting necessary separation. We cannot partition off a portion of our life or experience and say, "There need be no difference here." Many have thought this about clothing. Clothes cannot make the heart right, true. But it should be apparent that if we are following the world trends in clothes (or no clothes) today, there is something wrong. On the other hand, a dear sister remarked not long ago in regards to plain clothes, "People take us for Christians and what is wrong with that?"

We want to emphasize the importance of following the Lord. We should not watch the ways and fashions of the world and then

try to be different or just a few steps behind. We have our standards well defined in God's Word. We do not need to watch those who have no standard to determine how we should act or not act. Perhaps our greatest problem here is not our lack of knowledge of the right ways but in being willing to practice what we know as taught us by God's Word and His Holy Spirit.

It is not of the world when we confess our sins to God, when we repent and are baptized for their remission and ask Jesus to be Lord and Saviour and His Holy Spirit to be our guide. It is not worldly to be a member of the body of Christ and to have fellowship with His people. We are not following the world to dress modestly and plainly, to keep the ordinances of the Church of God as communion, washing of feet, saluting our brethren with the holy kiss, observing God's order in prayer, etc. It is not of the world when we weep and pray for the lost, when we love our enemies, when we "swear not at all" and when we turn the other cheek. It is not of the world to worship on the Lord's day or to dedicate efforts and income to Him. It is not worldly to forgive as we have been so abundantly forgiven. These things are not of the world; in fact, the world knows nothing about them and does not understand how they can be done. These are from God. They are His standards and works, and without Him, we can do nothing. Truly, as one writer chose for his book title, Christians are "Separated unto God." We can be if we give ourselves up and are willing to go all the way in God's service.

— The Pilgrim

\* \* \* \* \*

## IMPERFECT CHURCHES

We sometimes speak and write of past days as if they were the best ones. In some respects they were; but in other respects they were not nearly as good as the present, largely because of the inventions and discoveries which have given the present generation advantages over any preceding. It has become possible for man to travel more, see more, and learn more in a few short years than one of the patriarchs could have traveled and learned and seen in hundreds of years.

Once in a while we hear someone speak of the church as if all the good things, all the consecration, faith and devotion belonged to the past. But the church, being composed of fallible men ever has been and ever will be imperfect. There have been times when it was much better than at other times, for after Pentecost "the multitude of them that believed were of one heart and of one soul." But it was not long until the covetousness of Ananias and Sapphira was



revealed. And it is very doubtful whether there has been another time, from that day till this, when the same words could have been used in describing the church as a whole.

We like to think, and we do think and believe, that the eight who came together to organize our church were of one heart and one soul. All their desire was to obey all the commandments of God. But in a few short years, we read of divisions among them, for they did not all practice the same thing. There has been no other time in our history when the church was as pure and as true as it was at the beginning. This is no doubt true of every denomination in existence. At first they were usually eager to do all of God's will; but as the years passed they gave up more and more of God's will and did the will of man instead. Man tends to lose his implicit faith in the Lord as he increases in wisdom; and this because he, little by little, lets go of the things of God instead of cleaving to them as his life.

We ought not to stand still after we come out as followers of Christ; we must grow in grace and in knowledge of the truth. Paul recognized this in his work. Some were still babes in Christ when they should have been men. We cannot at first understand all that we should of the things of God. We must study, we must draw closer to God, we must daily ask Him to lead us into all the truth. The church has made mistakes in the past; it has failed to grasp the meaning of some parts of the Word. But it was a mistake of the head and not of the heart. The effort was to draw closer to the Master in faith and practice. There was no turning away from the commandments and setting up in their stead the doctrines of men. The church was not yet proud that it knew so much, did not think that it had need of nothing, did not claim to be perfect, but sought to go on toward perfection.

If our church in the past was not perfect, what shall we say of her at the present time? Is she drawing closer to the Lord? Does she strive more earnestly to observe the all things commanded by Christ and later by the apostles as moved by the Holy Spirit? It seems to us that she is getting farther away from the things which she should hold fast. Some who used to stand firm for the whole Word of God, now express doubts about part of it. Yet they claim to have the same faith that they did. They are like Saul, who said he had "obeyed the voice of the Lord" when he had not and was rejected for disobedience while protesting that he was obedient. God does not change as man does; and if He rejected a chosen king long ago, for failure to obey, can we expect Him to do otherwise in these days? We think not.

The people then followed the king; and now they follow the leaders. The responsibility rests very largely upon the leaders, and if they go wrong they must answer for the harm. So many



do not read what God has said, but take the word of their ministers for it. If the ministers speak as did Christ, taking nothing from and adding nothing to the Word, then those who follow them are safe, but not otherwise. When a minister begins to speculate as to whether God meant what He said, then that minister is no longer a safe leader, is no longer fit to stand in the pulpit and pretend to preach Christ to a dying world; for a preacher, who has ceased to be true, is like salt which has lost its savour and is fit only to be cast out. Would that believers would compare what their preacher tells, with what the Lord has said. If they did so and were faithful to God, many preachers, who are very popular now, would be out of a job.

The church is not perfect, and probably never will be perfect, until Christ comes and separates the bad from the good. But the church ought to be better than it is, ought to be more careful to obey all the commandments, ought to remove whatever is false and misleading. Instead of becoming more tolerant of sin, she ought to be more zealous to keep the body pure and undefiled. We must remember that the church is the bride of Christ, and that He knows all about her. If she is not faithful He will reject her, just as the messages to the churches in Revelations rejected nearly all of them. The church is far from being what she should be; and the reason is that the members will not do what they know they ought to do. They cry Lord, Lord, and at the same time refuse to do the things which the Lord has said they must do in order to be saved.

What is to be the end? That depends upon what the church does. If she repents of her wrong-doings, if she will cease to do evil and learn to do well, if she will turn away from all false leading, then there is nothing for her to fear now or anytime, for sin cannot harm her. But if she will not repent and turn away from evil, she must not expect to be blessed and kept by the hand of the Lord. The church is what the members make her; she cannot be good and true if the members are false and untrue. The only way is for us to follow more closely in the steps of Christ. As we increase in obedience and holiness, the body increases in these also. Jesus is our only Master, He is the only person having authority to tell us what to do to be saved. He has laid down the conditions on which we may gain life everlasting. There are no other conditions on which any dependence can be placed.

May the Lord help us individually and collectively to be true to His teachings as long as life lasts; and then we know that He will give us a happy entrance into that other and better world. Though the church is not perfect, we can help to make it better than it is. If we do not direct ourselves to work toward this end, we shall be disappointed in the final call to Eternal Glory.

— B. E. Kesler from February 1924 Bible Monitor

## WHAT THINGS ARE RIGHT?

"What is right for me when there are so many choices that I can make?" How may I know whether or not it is right to do certain things?" "Is it all right for me to engage in this amusement which I think innocent, yet which others deem sinful?"

Youth ask these questions concerning particular activities. One young man confessed to us some personal indulgences and asked whether the things in which he indulged were "all right" for a Christian. To which we countered with another question: "You haven't said anything to anybody else about them, have you?"

"Oh, no, sir!" this young man answered.

"Then," said I, "if they won't stand the test of publicity there must be some doubt about them."

A Good test for our activities is this: "Can what I am doing stand for the glaring sunlight of day, but above all the approval of Jesus Christ and for His glory?"

UNRULY MEMBER — We can recall times when words — those said or those we failed to say — assumed great importance. "Why didn't I hold my tongue!" or, "If I had only spoken!" — how often we have voiced these regrets. The tongue is indeed an unruly member.

You remember the old game Gossip? A simple, whispered statement after many repetitions is distorted beyond recognition. It happens daily in conversations. We say, "That's the way it was told to me." But was it? It is often the small talk that causes the greatest heartaches.

— Leora W. Houston

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## SCRIPTURES

A bright little boy once took the Bible from the center-table of his father's home and turned its dusty pages and said, "Mother, is this God's Book?" "Certainly," was the good mother's reply. "Well, I think we had better send it back to God, for we don't use it here," said the little fellow. This is a fair picture of many a home and the way the Bible is treated. The center-table Bible is a catch-all. It is a place for relics, letters, poetry, and pressed flowers. He has revealed to us words of truth and grace, and like David, we should meditate upon His Word by day and by night. The Scriptures are sufficient to make us wise unto salvation. Christ says, we are sanctified by them. Paul says, we are begotten by them. Peter says, we are born again by them.

## CHILDREN'S PAGE

## MIRACLES ON AN ISLAND

Acts 28:1-14

Paul had been shipwrecked on an island called Melita. There were people living on this island and they treated Paul and those that were with him with kindness. They built a fire to warm them for they had been in the water and were wet and cold. Paul was helping to gather wood, and when he put his bundle of sticks on the fire a viper came out of the wood, wrapped itself around his hand and bit him. A viper is a very poisonous snake. If one is bitten by a viper it means death. Paul just shook the snake off into the fire. The natives of the island supposed Paul must be a murderer who was being punished by fate and thought he would soon fall over dead. When no harm came to Paul, and his hand didn't swell, they changed their minds and said Paul was a god.

The governor of the island was a man whose name was Publius. He fed Paul and his friends and gave them a place to sleep for three days. This man's father was very sick. He had a fever and was about to die. When Paul saw the sick man he prayed to God and laid his hands on him and the man got well. When it was heard that the man was healed, others who had diseases and were sick came to Paul and were healed, every one. This was a great miracle, indeed, and Paul and those with him were honored and given the best of everything.

They stayed on the island for three months, and finally a ship from the city of Alexandria sailed and took Paul and his company on their way toward Rome. Because of severe storms this ship had anchored by the island of Melita for the winter. The natives appreciated what God had done for them and gave the shipwrecked men whatever they needed for their journey. God cared for Paul and He cares for you and me too.

— Brother Rudy Cover, Modesto, California

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## DAILY DEVOTIONS FOR JULY, 1973

July 1 — The children of Dan fight for their inheritance. Judges 18:1-31

July 8 — The Levite confesses his sin. Judges 20:1-25

July 15 — Benjamites destroyed. Judges 20:26-48

July 22 — Israel mourns for the desolation of Benjamin. Judges 21:1-25

July 29 — Hannah prays for a man child. I Sam. 1:1-18



## ADULT SUNDAY SCHOOL LESSONS FOR JULY, 1973

### BEING CALLED

Memory Verse, Eph. 1:18

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

Sun. 1—Eph. 1:1-23

Mon. 2—Eph. 4:1-32

Tues. 3—Phil. 3:1-21

Wed. 4—Col. 3:1-25

Thurs. 5—I Thess. 2:1-20

Fri. 6—I Thess. 4:1-18

Sat. 7—I Thess. 5:1-28

Memory Verse, Eph. 4:1

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

Sun. 8—II Thess. 2:1-17

Mon. 9—I Tim. 6:1-21

Tues. 10—II Tim. 1:1-18

Wed. 11—III Tim. 2:1-26

Thurs. 12—Heb. 2:1-18

Fri. 13—Heb. 3:1-19

Sat. 14—Heb. 5:1-14

Memory Verse, II Tim. 1:9

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Sun. 15—Heb. 7:1-28

Mon. 16—Heb. 9:1-28

Tues. 17—Heb. 10:1-39

Wed. 18—Heb. 11:1-40

Thurs. 19—James 2:1-26

Fri. 20—James 5:1-20

Sat. 21—I Pet. 1:1-25

Memory Verse, I Pet. 2:9

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

Sun. 22—I Pet. 2:1-25

Mon. 23—I Pet. 3:1-22

Tues. 24—I Pet. 5:1-14

Wed. 25—II Pet. 1:1-21

Thurs. 26—I John 3:1-24

Fri. 27—Jude 1-25

Sat. 28—Rev. 2:1-29

Memory Verse, II Pet. 1:10

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

Sun. 29—Rev. 11:1-19

Mon. 30—Rev. 17:1-18

Tues. 31—Rev. 19:1-21

Memory Verse, Rev. 17:14

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Rev. 19:9, And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Samuel Bross  
R. 2, Box 176-A  
Lebanon, PA 17042

# BIBLE MONITOR

VOL. LI

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NO. 13

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## THE FOG HANGS DEEP

The fog hangs deep, I cannot see!  
Where is the way that I should take?  
What the decision I should make?  
Oh, Saviour, pilot me.

I dare not take one step alone!  
Such fateful dangers hover near;  
I tremble, Lord, aghast with fear,  
O, Saviour, guide me on.

Teach me the way that I should go!  
Make plain my path, the darkness through;  
With Thine own grace my strength renew,  
O Saviour, grace bestow.

Then, when I reach Thine happy shore,  
Beyond the fogs which now obscure,  
Beyond the mists which now endure,  
I'll praise Thee evermore.

— R. E. Neighbour

## KNOWLEDGE AND WISDOM

"Happy is the man that findeth wisdom, and the man that getteth understanding," Prov. 3:13. Man has ever had a thirst for knowledge. It is interesting to note, however, that the first Biblical usage of the word "knowledge" was relative to the tree of knowledge of good and evil of which they were not to eat of the fruit thereof or they would die. Sometimes God withholds knowledge which could be detrimental to us.

We have reason to believe there are areas into which man is moving that may be displeasing to God. "The heaven, even the heavens, are the Lords: but the earth hath he given unto the children of men," Ps. 115:16. We question if man's exploration of space, such as the moon shots and the sky lab projects, meet the approval of God. The heavens have always held a fascination for man. Man was made upright that he might look up to the heavens, yet many through the ages have worshipped the heavenly bodies rather than the Creator of those bodies.

Genesis gives the account of those who attempted to build a city and tower that would reach unto Heaven. God was displeased with them and scattered them by confounding their language. God thus withheld knowledge. Genesis 11:1, "The whole earth was of one language, and of one speech." This was displeasing to God.

It appears there may be a similarity to the present. Most of the world uses the metric system of measurements rather than our linear system, but now this country will change to the metric system in machining operations in the interest of uniformity and standardization and in our way of thinking — that all may be of "one language, and of one speech. Now nothing will be restrained from them, which they have imagined to do." We wonder, will God again confound man's language?

It is quite possible that knowledge may be a hindrance instead of a help to man. In the pursuit of knowledge men are often tempted. In their desire for knowledge our foreparents listened to the lies of Satan and were driven from the garden of Eden to till the ground. Still, men do not believe God's Word, "In the day thou eatest thereof thou shalt surely die." It is better that we have less knowledge than have knowledge that would bring both physical and spiritual death.

The wise man said, "In much wisdom is much grief: and he that increaseth knowledge increaseth sorrow," Eccl. 1:18. He had studied the heavens and the earth and all the works thereof and concluded "All is vanity and vexation of spirit." He also admonished, "Of making of books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man,"



Eccl. 12:12,13.

Dear Reader, this is not meant to be critical of all knowledge, not at all. Knowledge and wisdom should go hand in hand. It has been stated that wisdom is the right use of knowledge. So much of the knowledge of today is trivial, not contributing to our soul's salvation, "as ye see the day approaching." Let us each do our duty in fearing God and keeping His commandments.

\* \* \* \* \*

## EASILY OFFENDED

It is a great disadvantage to a person to possess a disposition that is easily offended. It is a serious matter because he loses his peace of mind and obtains nothing in return. Oftentimes his seeming offense has no foundation in fact, and is only a supposition. No person likes to be around those who have the reputation of interpreting every little vague word or happening as a slur. It is peevish and ungenerous. Such dispositions are often inherited, and are hard to overcome, but by prayer and watchfulness the Christian can get the mastery over this serious defeat. A person of this kind should take a broader view of life, and not deal in such petty thoughts. The Bible teaches that a Christian is "not easily offended." If you are easily offended, climb to higher ground. Imaginary wounds and slights have robbed some of many golden hours, which might have been spent profitably to themselves and others.

— Publisher Unknown

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## THE BIBLE MONITOR

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.

## DUTIES OF PARENTS

When John, the forerunner of Christ, was born a very timely question was asked. The people said, "What manner of child shall this be!" (Luke 1:66). What parent has not also raised this question about his or her own children. If you had no control over your own children and how they would grow up, how risky it would be having them. But the fact is our children have been given us to be under our control and training longer than the offspring of any other creatures on earth. And what they turn out to be will largely be determined by what we do for them and train them to do for themselves. So the question is, "What are we giving our children?"

Some are not, but most parents today seem extremely concerned about the physical welfare of their children. We make use of every discovery of medical science to keep them healthy and cure their ills. We also want them successful in this world. Parents are aware that some day the children will grow up and leave home. They will be on their own to make their way in a competitive world. So to give them an advantage here, we provide for as much education as they will absorb and that we can afford. We would not think of overlooking this.

Nor would we overlook the social development our children need. This is important to most people. They want their children to be close friends with the right people in town that will help them to develop properly in getting along with others. Parents work and slave and plan from morning till night to give the children these temporal, secular, yet necessary advantages in the world but often overlook two of the most important needs of all children. I know of very few children personally lacking in these things just mentioned but I know of too many lacking in love and personal attention. How blind parents are who think cash, clothes, cars, and careers say it all and fully round out the child's needs and life. Too many of the healthiest children in town are starved for personal love and attention. How many sons would give a month's allowance for just an afternoon of their father's time, and how many daughters almost have to get an appointment with their mothers to talk with them about problems they have and often simple things that are so important to them. Few young people commit suicide because they are starving for food but many have who were starved for affection, attention, and personal concern from their parents. You may give your child everything but yourself, but if you fail them here the rest will matter very little. Nothing will return to you greater dividends than giving your children all of yourself and all of your time they want and need.

Another of the greatest needs your children have is a need for

a sense of values of right and wrong. Notice this need as stated by Paul and observe where the responsibility is placed. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4) There is right and wrong in this world and God deserves and reserves the right to determine that for the human race. Many reject Him and His values but they do it at their own expense. If you refuse to give your children a respect for God by the way you live and they grow up in your footsteps, you will have, not only yourself to account for but you will also bear a responsibility for their disrespect for God as well. Be honest fathers! Do you want your children following your footsteps in matters of right and wrong through life? There is a good chance they will whether you want it that way or not, and you know that's true. Listen to these words and consider what I have said to you. The writing is entitled:

### JUST LIKE HIS DAD!

Well, what are you going to be my boy,  
When you have reached manhood's years?  
A doctor, a lawyer, or actor great,  
Moving throngs to laughter and tears?  
But he shook his head, as he gave reply  
In a serious way he said:  
I don't think I'd care to be any of them;  
I want to be like my Dad!

He wants to be like his Dad! You men,  
Did you ever think as you pause,  
That the boy who watches your every move  
Is building a set of laws?  
He's molding a life you're the model for  
And whether it's good or bad  
Depends on the kind of example set  
To the boy who'd be like his dad.

Would you have him go everywhere you go?  
Have him do just the things you do?  
And see everything that your eyes behold,  
And woo all the gods you woo?  
When you see worship that shines in the eyes  
Of your lovable little lad,  
Could you rest content if he gets his wish  
And grows up to be like his Dad?

It's a job that none but yourself can fill;  
It's a charge you must answer for;



It's a duty to show him the road to tread,  
Ere he reaches his manhood's door.  
It's a debt you owe for the greatest joy  
On this old world to be had;  
This pleasure of having a boy to raise  
Who wants to be like his Dad!  
Friends, don't try to tell your child what to do, show him!  
— Facts of Faith



## OUR NINETEEN SEVENTY THREE CONFERENCE

In North Platte, Nebraska  
Where the gathering takes place,  
Our nineteen seventy three Conference  
Begins with a word of grace.

The people have gathered  
From far and from near,  
As done often before  
In the June of each year.

There are elders and preachers, women and teachers  
Who come in the attitude of prayer;  
They all do their part in the work of the church  
Because these are the ones who really do care.

There are the many young people  
Who some day will be  
The church of tomorrow  
If a tomorrow we see.

The fellowship is heavenly,  
The services are inspiring;  
To be followers of Christ  
Is what we are desiring.

After the glorious five days are ended,  
We take separate ways as homeward we go;  
We look to the day when we'll meet up in heaven  
If we never again meet here below.

— Sister Sally Stauffer



## PRACTICAL TEACHINGS OF JESUS

### — OUR RELATION TO GOD

There is nothing in this world that men prize so highly as they do love. Moody said, "Show me someone who is alone in this world and has no one to care for or love him, and I will show you one of the most wretched beings on the face of the earth."

Many of us think we know something of the love of God, but man has to admit, and always will, that he has never found out much about it. It is so far beyond his mind to grasp.

Because of His great love, God made man. But man sinned. Again God's love saved him. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Since we are so near and dear to God and since He has done so much for us, we are naturally closely related to Him: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together," Romans 8:14-17.

Jesus is God's only Son and our Elder Brother. While here on earth He was a Perfect Teacher. Among His teachings we find many practical truths of our relation to God. By practical teachings we mean something that is taught that we can accept and live out in our life here on earth.

We can in a measure see God in man. Gladstone said, "Man himself is the crowning wonder of creation." And someone else has said, "There is more mystery in the union of soul with the body than in the creation of the universe."

But let us see what Jesus said to prove that in the Christian, God is part of man. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you," 1 Cor. 3:16? "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," John 3:5. An example of God in man is found in Acts 13:22: "I have found David the son of Jesse, a man after mine own heart." Do not undervalue anyone, as each person is a creature of God and His handiwork. God is everywhere.

Jesus, too, gave proof that we can find God in nature. "Consider the ravens: for they neither sow or reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? ... Consider the lilies how they grow; they spin not; and yet I say unto you, that Solomon in all his glory

was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith," Luke 12: 24, 27, 28? "The heavens declare the glory of God; and the firmament sheweth his handywork," Psalm 19:1. Have you seen God in your flower or vegetable garden, or in your wheat or oats fields? Look for Him there. Then take a look at the heaven; study the earth, the planets, and constellations. Notice how systematically they are working. Find God there.

Do not the Old Testament and the New Testament themselves prove that God is in history? Jesus said, "Heaven and earth shall pass away, but my words shall not pass away," Matt. 24:35.

Many years ago God made and sanctified the Sabbath. Jesus taught, "The sabbath was made for man, and not man for the sabbath." Our daily cares should be laid aside and the time on the Sabbath devoted to worship and holy meditation. "Remember the sabbath day, to keep it holy" is one of the great commandments. It is true that many go to the meeting house — they sing; they pray; and they worship. But one must be careful that it does not become form or habit instead of true heart worship. Each Sabbath morning should mean a new awakening for the christian — a renewed life in His service. Be conscious of God's day and of His presence. Harriet Ward Beecher said, "A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week."

Jesus gave some very worth-while and practical teachings on seeking and knowing God. "Seek, and ye shall find." "Seek ye first the kingdom of God." "Come unto me all ye that labour and are heavy laden." "If any man will come after me, let him deny himself, and take his cross, and follow me." "Ye shall know I am in my Father, and ye in me, and I in you." Many other Scriptures such as these can be found in His Word.

We owe God obedience, faith, and righteousness. "We ought to obey God rather than men." Jesus said, "Ye are my friends, if ye do whatsoever I command you." This reference infers obedience. We can be righteous only by submitting ourselves into God's hands. All our own efforts at righteousness are in vain and are as dead works and filthy rags. But "I can do all things through Christ which strengtheneth me." In Ephesians 6:14 we are told that the breastplate of righteousness is a part of the Christian's armor. Without faith we cannot please God. In instances of healing Jesus said, "Thy faith hath made thee whole." The same can be true of our sin-sick souls. They can be made whole through faith in God.

We must pray because God is our Father, and we are helpless and needy children. "Men ought always to pray, and not to faint." "Pray without ceasing." "Watch and pray." When our pathway



seems dark we need to cry, "Abba, Father." As we have often heard and read and experienced, it is sweet to hear His voice, "It is I be not afraid."

Jesus, then, taught that man can see and feel God every day of his life. He can see God in man, nature, science, and history, and because of his relationship to God he ought to seek to know Him and then deny himself, be obedient, righteous, and prayerful.

Jesus gives us a good standard: Measure yourself by God. If you want to know how big you are, compare yourself with God. If you want to measure your character, put it side by side with God's. If you want to know how good you ought to be, look at God." "Beloved, now, are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is," 1 John 3:2.

— Ruby P. Zook



## THE VALLEY OF DECISION

"Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision," Joel 3:14. Every day of our lives, from the time we are old enough to understand until our mental capacities are taken from us, or death snatches us from time, we are confronted with decisions to be made. Some are small decisions; some are important. The decisions we make affect our future lives, the lives of our family, friends, church, nation, and our eternal life.

Many times problems come up, desire for worldly things push themselves forward and then we must make a decision on what course we are going to follow. Then if we have made the first and most important decision, to be a follower of the lowly Lamb of God, He will be our guide and example. He will guide us, through His Holy Spirit, into the ways of right, and He will lift up and forgive when we fall. As our above text states our Lord is near to help those who seek help and guidance. He is also near to chastise when the day of wrath shall come. Your happiness in this life, and your joy, or torment in eternity depend on your decision. Dear friend, whether you be a sinner, or a backsliding church member it does not pay to put off the duty of decision—tomorrow may be too late. You may have passed from this existence, or the Holy Spirit may no longer strive. Today is the day of salvation. "Today if ye will hear their voice, harden not your hearts, as in the provocation," Heb. 3:15.

Our small decisions as well as our large ones will be guided by

our master—the Lord or Satan—perhaps unconsciously by us. This is true particularly if Satan be our master. It takes effort to go upstream, but any dead fish can float down. The small things we do give others an insight into our soul. The wise man said it was the little foxes that spoil the vine, Song of Sol. 2:15. How does my life and your life look to the people we come in contact with? Do they know we have made decisions—wise ones, that were guided by our Master teacher? Or do we look like dead fish silently and surely floating down, down, down with the current of the world to the great gulf or ocean, to be lost forever.

Moses chose to suffer affliction with his people and for God rather than to be called Pharaoh's son and inherit the heirship of a king's son. Any weakling could have stayed on in the king's palace and would have, but Moses possessed the courage to make a right decision and courage to carry it through. As a result God made him the great deliverer, to break the bonds of slavery and to lead a nation forty years in the wilderness to freedom.

When God gave Solomon the choice to have anything he wished, the wide world lay at his feet just for the asking. I wonder how many people in thinking of Solomon have stopped and asked themselves, "What would I have asked for, had that been me?" Solomon thoughtfully, wisely, and promptly made his decision — that the Lord would give him wisdom that He might be able to rule his people wisely. The Lord is not slack concerning His promise, so he promptly gave him wisdom above every natural person who has ever lived on earth, and he also gave him riches, honor, and all that a king could wish for.

Another king, Ahab and his wife, also made decisions, but theirs were decisions in direct opposition to God's will, for their own earthly gain. Oh, how many people are disobeying God to gain the things of this world — riches, honor, glory, lust, worldly attire, etc. As a result Ahab's death was a tragedy and the dogs licked his blood. His wife Jezebel's death was also a tragedy because she worshiped idols (an idol may be anything we worship more than God), and she also painted her face (how about makeup). Yes, these were her decisions, and according to God's Word she was not buried, but the dogs ate her flesh.

These are horrible mind pictures, you say. True, but how much less is God's Word today. His judgments are sure and His mercy will not last forever. Where will you and I stand in the judgment, when we are stripped of these worldly rags, pride, desires, pleasures, etc. and bow (yes bow) humbly before a just God who is equipped to pass a just and final sentence.

Another king I wish to mention was king Saul who made an unwise decision. I think practically everyone knows the story, how he violated God's command to destroy all the Amalekites and their

stock. But he decided he had a better way, he saved the king alive and the choice of the cattle, to offer as a sacrifice to the Lord. Oh, how many people today are substituting worldliness here and worldliness there (better way so they think) and still profess to be worshipping God by being regular attendants at church, in building fancy churches, and having socials, parties, etc. in their churches. Saul's life was required because he made disobedient decisions. What do you think of his eternal punishment? Does God's Word mean any less today than it did in king Ahab's or king Saul's time? We are living in a day of great opportunity in which we can make wise and obedient decisions. Which master will dominate our decisions? The answer is yours and mine.

— Sister Ruth M. Snyder

From March 1957 Bible Monitor



## A LETTER TO FATHER

Well Dad, I hardly know what to say or how to say it. Remember how I was when I was a boy? Sometimes I wondered why you wouldn't let me do some things: why the punishment; why all the regulations.

I realize, and am very sorry for all the trouble I caused you and Mom. Sometimes you were up late, concerned where my friends and I were, or what we might be doing. There were times I backlashed with tongue and actions, and it hurt you in a way that only a parent would know about. I didn't show the respect for you and our elders that I should have. That was funny! No, I only thought it was, for it was really stupidity.

Sometimes there were hardships brought onto brothers and sisters, only because of some stunt I had pulled or some wise saying, or just lack of respect again. How much easier it would have been if I had acted as a child should act, by being obedient, and showing the love and respect that every child should show their parents.

Really Dad, I'm sorry, and I ask your forgiveness, and ask you to pray that I may always be in the center of God's will.

Lovingly,

Your Son

The above is a letter to father and mother that most anyone could write. A child, grown up to where he realizes the great responsibility of teaching a family, and knowing what a hardship he caused as a child, asks forgiveness and an interest in prayer, that we, the younger generation, may have the strength and patience to teach our children



the way of the Lord.

Are we, as Christians, like a child in this manner? Do we cause hardships on brethren and sisters, and just because of selfishness? Do we show our elders the love and respect that we owe them? Have we backlashed our Mother (The Church)? Have we backlashed our Heavenly Father with tongue or actions? Do we really give the amount of time to our Father's business that we ought to? Remember, like our earthly father, we wouldn't have anything, or be anything, or know anything, if our Heavenly Father wouldn't spend every day with us. Oh, Dear Christians, and young people, don't forget it: when we have been buried beneath this earth, that's it! We'll not be able to write Him a letter and say, "Please forgive me." The things we have done wrong will still be there. The reasons for not listening to Mother will look so foolish, we will be ashamed to even tell the Lord. The reasons for making hardships on brothers and sisters will look so foolish. We'll be so ashamed for not listening to Father and accepting His way. We'll shrink back, but we still have an appointment to meet Him, and we cannot cancel it out.

Regardless of who you are or what your sins have been, you must still meet Him and confess your faults and shortcomings. Just like a child, when you had done wrong, you knew you would have to face father sooner or later and take the punishment. God loved us all and wanted to make it possible that we could have the opportunity to spend eternity with Him, and so He sent His only Son to die in our place. The choice is yours and mine. If we accept Him, we are one of His children and are heirs of His kingdom. There we may spend a joyous eternity, where all is peace and joy and love.

— Selected from The Vindicator



**STANDING TRUE** — It is human to stand with the crowd, it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is Godlike to follow a principle, to stem the tide. It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his appearance before Nero to answer with his life for believing and teaching contrary to the Roman world.

Daniel stood alone, but God stood with him and brought him through his trial of faith more than a conqueror.

— Selected

## CHILDREN'S PAGE

### GOD DID IT

Did you ever wonder how the world that you live in was made? Where the sun you see every day came from? Who made the moon and the stars that shine at night? What makes the green grass grow, the pretty flowers bloom? Who made the ocean and the rivers and the air we breathe? If you are interested in learning all these things and more — the first chapter in the Bible can tell you more than you can learn anywhere else.

The Bible says that God made the earth and the air that is around it. When we want to do anything well, we want plenty of light to see what we are doing so in the beginning God said, "Let there be light," and there was light. Then God divided the light from the darkness, and God called the light day and the darkness He called night, and so ended the first day.

The second day God made the sky and the air we breathe.

The third day God caused the water to be gathered together and the dry land to appear. The dry land He called earth, and the gathering of the waters He called seas or oceans. Then God made the grass and the trees and all the plants that we use for food.

The fourth day God made the sun to give light by day and the moon by night — and He made the stars also.

Then it was the fifth day, and God made all the fish and big whales and everything that lives in the water, and He made the birds that fly in the air and ducks, chickens, turkeys, and little hummingbirds.

The sixth day God made all the animals — cows, horses, dogs, cats, and all kinds of creeping things, like lizards and turtles — everything that we see, God made them all. After this God saw that everything He made was good and well done — but God wanted to do one thing more, and what do you suppose that was? God said, "Let us make man in our own image." So God made a man and woman and put man over all the animals, the birds, the fish in the sea and whatever that God had made. And God told the man that he could use the plants and the fruits of the trees for food. And God saw everything that He made, and behold, it was very good.

— Brother Rudy Cover



## NEWS ITEMS

### DALLAS CENTER, IOWA

Revival meetings have been scheduled for August 12-26, 1973. Brother Jack Snyder has consented to be our evangelist. Those who can are urged to attend. We request the prayers of all for the guidance of the Holy Spirit. The Lord willing, Lovefeast will

be held on Saturday evening, the 26th.

— Sister Edith Moss, Cor.

### **NEWBERG, OREGON**

The weekend of April 13 and 14, the District Meeting of the Fourth District convened here in Newberg. We were greatly pleased for those who were able to come the long distance to be with us. The fellowship of those of like precious faith is sweet.

Immediately following the District Meeting, on the 15th, Elder Emery Wertz of McClave, Colorado, began a series of meetings for us, closing the evening of the 22nd. The messages were earnest, spiritual, and helpful and long to be remembered by those who heard them. We pray that in due time, the good seed sown will bring forth choice fruit. We were glad for the presence of Sister Wertz and for her help in leading the singing.

We were happy to have Brother Rudy Cover of the Ceres, California congregation remain with us and attend the meetings.

Our communion service was held Saturday evening, the 14th, with Elder Wertz officiating. It was a sacred occasion. We appreciated the association and help from the different ones in making all of our meetings a success. We felt the presence of the Lord with us and thank Him for the encouragement which we each received. It was truly a time of refreshing.

— Sister Elsie Harlacher, Cor.

### **SHREWSBURY, PENNSYLVANIA**

The Shrewsbury Congregation is looking forward to and invites you to attend our Revival Meetings. The Lord willing, they are planned for two weeks, starting July 22 and ending August 5, with Bro. Jack Snyder as the Evangelist. Pray for these meetings, and that we all will be drawn closer to Him, and that souls may be saved.

— Sister Fern Ness, Cor.

### **DAYTON, VIRGINIA**

We held our Spring council in March. All business was taken care of in a Christian manner.

The Dayton Church appreciated having the District Meeting in our congregation this year. It is a great spiritual blessing to fellowship with those of like precious faith. We enjoyed the inspiring messages which were delivered during the meeting, and on the following Sunday.

On May 19 we had our Lovefeast with Elder Howard Surbey officiating. We thank the ministers especially, and all visitors for their interest and help during these services. Let us all remain faithful that we may receive our reward at the end of the race.

We are planning to hold a revival meeting, beginning August 11, 1973 through August 19, 1973. Brother Virgil Leatherman is



to be our evangelist. Please remember these meetings at the Throne of Grace and come.

— Sister Hilda Strayer, Cor.

### NOTE OF THANKS

We wish to express our appreciation and thankfulness for all the wonderful cards and gifts for our fiftieth wedding anniversary, May 27, 1973. May God's richest blessings be upon you all.

— Brother and Sister Harry Gunderman

### THANKS

I wish to thank all the brethren, sisters, friends, and relatives for the prayers, get-well cards, and letters of encouragement. Also for the visits while I was in the hospital, and during my period of recovery. Thanks again for all these kindnesses.

— Sister Mary Keller

### OBITUARY

#### OSCAR PRICE HARMAN

Son of the late Solomon Lewis and Flora Elton (Harman) Harman was born January 11, 1893, in Flory County, Virginia, and departed this life enroute to McDonough District Hospital in Macomb, Illinois, early Friday morning, May 11, 1973, at the age of 80 years. He had been in failing health several years, and seriously ill the past three days.

On January 16, 1918, he was united in marriage to Mabel Lind at Astoria, who survives.

Also surviving are four daughters, Mrs. Paul B. (Flora) Myers of Peru, Ind., Mrs. Herman (Elta) Blythe of Macomb, Mrs. Henry (Alice) Reed of LaHarpe, Miss Martha Harman, at home; one son, David of Industry; eight grandchildren; three sisters, Mrs. Myrtle Wilcox, Mrs. Dorothy Keith, both of Floyd, Virginia, and Mrs. Mildred Suttle of Norris, Tennessee; and one brother, Foster of Edwardsville, Illinois. His parents, one brother, and one sister preceded him in death.

Brother Harman was baptized into the Topeka Church of the Brethren, Floyd, Virginia, in 1914 by Rev. Abe Hylton. He came to Illinois in 1917. During World War 1, he served 3 months and 11 days in limited service. He became a charter member of the South Fulton Dunkard Brethren Church, May 31, 1931, and was called to the ministry on October 15, 1950. To this office he was faithful until death.

Funeral services were conducted May 13, 1972, at 1:30 P. M., in the South Fulton Dunkard Brethren Church. Elders George Replogle of Arcanum, Ohio, and Harley Rush of Converse, Indiana officiated. Burial was in the South Fulton Cemetery.

— Sister Martha I. Harman

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Samuel Bross  
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# BIBLE MONITOR

VOL. LI

JULY 15, 1973

NO. 14

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## KEEP ME TRUSTING

Keep me trusting in the morning  
When the threat'ning clouds appear;  
May Thy promises, O Father,  
Fill my heart with hope and cheer.

Keep me trusting still at noontide  
When the foe is pressing sore;  
Thou art able to deliver —  
Keep me trusting more and more.

Keep me trusting as the shadows  
Deeper grow at eventide;  
May Thy perfect peace possess me;  
In my heart, O Lord, abide.

Father, keep me trusting, trusting,  
Yielding gladly to Thy will;  
Though ten thousand foes surround me,  
Let me trust Thee and be still.

— Anonymous



## WORKING FOR GOD

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch," Mk. 13:34. Quite obviously Jesus was giving each one his work. Is there any reason why we should not live and act under the same responsibility?

There is much for us to learn in the Christian life. The Scripture speaks of the mystery of godliness. Certainly there is an abundance of that with which to exercise our spiritual lives. We are admonished to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

God gives us much to enjoy in this life. His blessings are rich and overflowing. Yet, too often, we do not avail ourselves of the blessings He wants to give us. Jesus said on one occasion, "Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full, Jn. 16:24. Are we ever guilty of failing to ask for things God wants us to have?

Of course we realize there are also troubles to endure. There are temptations and distresses. Christian people, for the most part, have suffered for that in which they believed. Paul was stoned at Lystra until they thought he was dead. It has often been true that Christians "must through much tribulation enter into the kingdom of God."

There is much to be done in this life as long as we remain here. Obedience is the mark of discipleship. Jesus said, "If ye know these things, happy are ye if ye do them." Jn. 13:17. Moreover, we are admonished to work out our own salvation with fear and trembling.

Given in Eph. 6:1-10 are the relative duties of children, parents, fathers, and masters, according to our place in life. None are left out. Then we are admonished to be strong in the Lord and in the power of His might.

Each one of us has a work to do. It is the responsibility of the ministry to preach and teach the Word, that the church may be built up. It is also their duty to baptize, to assist elders in anointing, to perform marriages, and to officiate at communions.

It is the function of deacons to serve as stewards in attending to the temporal needs of the church, to serve at communions, to visit the sick and care for the poor.

There is opportunity for all to be useful in the Lord's service as His service covers a large sphere. None are without talent. But you say, "I can't teach." Have you ever tried it? Others say, "I can't write." Have you tried? Are you willing to accept a challenge — that of asking God to lay upon your heart that which He would have you do?

The text tells us every man had his work. Should it not be so in the church today? The Christian should have an earnest desire

to know what his work is. The attitude of Saul at the time of his conversion should be an example to us, "Lord, what wilt thou have me to do"?

When the Apostle Paul was called to preach to the heathen, he "conferred not with flesh and blood," but went immediately. Samuel, when he thought Eli called, said, "Speak Lord, for thy servant heareth." 1 Sam. 3:9. He was instant in answering one whom he thought was man. Should not we move even more quickly when God speaks?

If God would have us work for Him, should we not go about the task cheerfully? It seems our minds should be willing and our spirits ready to do His will if we love Him.

Then of course we should go about our efforts for Him earnestly, fervently and constantly, for His work is to go on continually through all seasons and in all circumstances.

As we go about doing the work God gives to each, we must do so humbly remembering our imperfections and that whatever we do is to be for His honor and glory.

In working for God it is necessary to rely on His grace. It is to be sought and relied upon for without Christ we can do nothing.

In the text, the porter's responsibility was to watch for the return of the Master that he might open the door when the Master came. It is our responsibility to be working for His cause and kingdom until that time.



When men speak ill of thee, so live that nobody will believe them.

The world's reformers look to the crowd. The believers look to the cloud.

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## THE BIBLE MONITOR

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.

## WHY DISCARD THE OLD FOR THE NEW?

"... Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls," Jeremiah 6:16.

The tendency in this modern age is to throw away the old, discard it, try something new and different — something not yet proven to be good. We can see these trends in almost every phase of life — education, politics, religion.

How are these new tendencies going to affect the future or our people individually, or the country as a whole? A former president once stated that the nation in which we live became great as a result of accepting and putting into practice what is now considered "old and outmoded": old virtues of religion, a love and reverence for the things of God; old virtues of truth, integrity, honorable principles in public services and other areas of society; old virtues of obedience to those in authority, respect for law and order.

Those are the virtues that made America great. The value of those things has not changed, but the minds of men have changed. And the teaching of the "new morality" in the place of the "old" certainly has not brought about any improvement in society.

### Warning Given

Warning has been sounded that if our country loses the old virtues that made it great, the "lights" can go out in our land as it has in other nations in the past. History tells us of nations that have suffered because people who once honored God had forsaken old virtues.

We are aware of the defeat that came to the Israelites from time to time when they forsook the way of the Lord.

### Truth Revealed

One time after Josiah was made king of Judah, men were making way to repair the house of the Lord when a man cried out, "I have found the book of the law in the house of the Lord." It had been lost — right in God's house. When the words of this Book were read before the king, he recognized what had brought trouble upon the people and said: "Great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us," II Kings 22:13.

Whenever the people would turn from idolatry back to God, restoration and peace would come to their land.

### Conditional Promises

In the Book of Jeremiah we are told that if a nation would turn from its evil, God would repent of all He had pronounced against



it and bless it; and if God had spoken good concerning a nation, to build it up, and that nation did evil and obeyed Him not, then the Lord would repent of the benefits He had promised the people, and evil would come their way.

When the Lord told the people to ask for the old paths, where is the good way, and walk therein, and find rest for their souls, what did they say? They said, "We will not walk therein." "We will not hearken." As a result God had to pronounce evil against them.

### True and Tried Way

Throughout history we read of great revivals, and then periods of drifting toward apostasy, and this has always had its effect upon nations. It would be well for us in these days to turn to the old paths and walk therein, so that we might find relief from that which burdens us in these turbulent days. God's way is the only way that will bring peace and harmony.

The trouble, unrest, and tension that exists today would be greatly reduced — possibly be a thing of the past — if people would only turn to the old, true, and tried way.

The old is not right merely because it is old. But if something that is old has been tried and has proved to be a good path to follow, why not walk therein and find rest for the soul?

— Selected from Christian Contender



## LABOR

I believe most of us know what it means to labor, however, I will give a few definitions from my dictionary. 1. Physical toil; bodily exertion. 2. Intellectual exertion. 3. That which requires hard work for its accomplishment.

I notice that in the Holy Scriptures it is spelled labour, but it is my opinion that it means the same. Mankind has had to labor ever since sin entered the Garden of Eden. Even so we will have to labor, both physically and spiritually as long as we are in this present world. I mean of course, if we are physically and mentally able to do so.

Now what are we to labor for? Eph. 4:28, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth."

I do not see anything in the above Scripture that says we should labor so we will have money to spend on fine clothes, fine homes, fine cars, amusements, fairs, and such like. I believe the Apostle

meant just what he said. What are you and I doing about it?

If you will read II Thess. 3:7-13, you will find what the Apostle Paul thought and did about it. He labored so that he would not be chargeable to them. He did it as an example to them and to us also. He also said if any would not work (labor) he should not eat. So also if we do no spiritual labor (and to do spiritual labor we must have spiritual food) we are not worthy to eat at the Lord's Table.

The dictionary gives work as a synonym for labor, so let us see what the Lord Jesus had to say about labor. Mt. 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Where do we get that light? Psal. 27:1, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" So now we can see where our light comes from, so let us labor spiritually so that our deeds and conversation do not hide this light.

Good works or labors tend to summon others to their tasks. Heb. 10:24, "And let us consider one another to provoke unto love and to good works." Then, too, Titus tells us in Tit. 2:7, "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity."

We see by the above how to show our good works. James 2:17, "Even so faith, if it hath not works, is dead, being alone." He also says that works is the way to show our faith. It is my opinion that he means spiritual works.

If we claim to be faithful and spiritual and are not, we are liars and the Word tells us who our father is. The Lord Jesus in speaking to the Church at Ephesus in Rev. 2:2 says, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars."

However, works or labor are not enough. Mt. 7:22,23, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Let us then strive not to be in that number just mentioned, but "earnestly contend for the faith which was once delivered unto the saints." And keep the commandments the Lord Jesus gave us, EVERY ONE OF THEM, not because we have to, but because we love Him as He first loved us.

— Your Unworthy Brother, Willard Beam



## A FEW SCATTERED THOUGHTS

In my youth I was encouraged by and enjoyed the religious conversations of the older brethren. I would often wonder what religious thoughts prevailed in the minds of some of those members from whom I heard no expression. But the daily example of those near me, and their words in and out of the worship service, left a profound impression on your unworthy servant.

At present I am made to wonder, is my daily life giving forth an equal example to encourage and inspire our youth to earnestly serve the living Lord?

Have I taught my children, by precept and example, that the accumulation of this world's treasures, is not an end itself, but an effective means to be used to the glory of the Lord and to promote His cause here below? Are not our talents to be developed and used to serve our Lord and help our fellowmen? What is our purpose here?

Do I use my skill, or service, to the best of my ability, whether tradesman, professional man, merchant or salesman, in strict integrity? Do I ever ask myself if I would be pleased to be the recipient of the merchandise I daily furnish at the price I ask of my customers, or the clients I serve? Or would I willingly pay the price I receive for the quality and quantity of labor I now perform for my employer? If not, do I love my neighbor as myself?

In Mark 12:29-31 we find where Jesus answered one of the scribes thus, "The first of all the commandments is, 'Hear, O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:' this is the first commandment. And the second is like, namely this, 'Thou shalt love thy neighbor as thyself.' There is none other commandment greater than these." (See Luke 10:25-28; Deut. 6:4-10.) In Luke 9:23 we read, "And He said to them all, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's and of the holy angels.'"

Am I willing to don fashionable clothing or to wear that which would be for fun or other purposes? And then on the other hand, am I ashamed to consistently dress in a plain and modest cut of clothes to please our Lord? Are we not called to make a full and unconditional surrender of our carnal desires, lusts, and personal ambitions to the will of the Lord? Should we not make a full



commitment to worship our Saviour and love our fellowmen as ourselves?

II Cor. 10:4,5 says, "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

When a serious matter is up for decision, such as a case of an offending brother, do I allow my personal, fleshly self to answer? Perhaps he is my chum, or I am prejudiced. But do I love the sinner and hate the sin he is accused of? John 8:10,11. Do I seriously and prayerfully ask for and give the Spirit's suggestion, rather than my own personal choice, when it comes to filling an office in the Church, or any other serious question that needs to be answered? Am I impatient to cast out an offender and forget? Or will I shield a close friend in the flesh, rather than try to save his soul? Will I knowingly reject the Spirit's promptings and give my own answer?

With all our strength let us prepare and keep ourselves in pliable form, ready always to be molded and guided in the form and shape the gracious Lord desires. This will be accomplished only through the Spirit dwelling in us. Then we shall desire and be ready for the great and precious promises the apostle speaks of in II Peter 1:4, along with many others. Truly, "Holy men of God spake as they were moved by the Holy Ghost."

How can some men say God is dead, when we have so many of Christ's own words and an uncounted number of affirmations from His personal witnesses testifying to His divinity? So many marvelous things are planned for the faithful that mortal cannot comprehend or yet appreciate. See II Cor. 5:1; I Cor. 15; I John 3:1,23; John 17; etc.

When sorrows and problems get beyond the depth of tears, where do we turn? Do we seek the advice and solace of modern and popular ministers and the wisdom of this world, or do we seek the comfort and guidance of the Saviour's soothing words? See chapters 14, 15, 16, and 17 of John; also the Psalms. Blessings are promised to the faithful throughout the Bible.

When we get discouraged, let us think of that old favorite hymn which says, "Think what Spirit dwells within thee; Think what Father's smiles are thine; Think what Jesus did to win thee, Child of heav'n canst thou repine?"

— Selected from The Vindicator



## TEARS

On Wednesday morning a few minutes before nine as I was leaving the conference grounds tears came to my eyes. A few minutes later, traveling west on Interstate 80, I glanced off to my left. Seeing the conference grounds and twenty or thirty brethren and sisters grouped outside the tabernacle, tears again came to my eyes. Why? Could it have been because for me this was the end of another General Conference? I was leaving behind the blessings, joys, and the love and wonderful fellowship of the past few days. I also had to wonder if we will be privileged to meet at another General Conference. If the Lord tarries another year, will we in America have the freedoms we do today? Will we be able to journey and meet as we have in the past?

Since I was traveling alone I had much time to think and my mind began to wander. Soon my thoughts paused on the evening before. Again the tears came. I was remembering the close of the missionary sermon. The invitation had been given and was seemingly ignored. A few minutes later another invitational hymn was sung. This time one dear soul yielded to the Saviour's call and came forward. What a blessing to witness such an event. Possibly as touching as seeing this young girl go forward were the remarks of our dear elder brethren behind the pulpit as they commented and gave account of past experiences. But as I traveled on the tears of joy turned to sorrow. One precious soul was changed, but how many doors was the Saviour knocking on? How many in the audience let Satan control their emotions and talk them into resisting one more time? I wonder how many will read this and remember the call they ignored!

Let us, brethren and sisters, pray for those who have not yet accepted Christ. There will be many revival meetings this summer and fall, possibly some who are resisting will yield then.

Let us also begin to pray for next year's General Conference, if we are permitted to have another. If those of you who were present received even a fraction of the joys and blessings that I have, think what next year may bring if we begin to pray now.

— Brother Roger Swihart, R. 1, Quinter, Kansas 67752



## FISHING

Jesus said, "Follow me, and I will make you fishers of men," Matt. 4:19.

When we think of fishing we think of patience, quietness, and alertness. We must wait for our fish, sometimes hours, along the

banks of a stream, but the sight of a fish on our hook is a thrilling reward for our patient effort. We forget the mosquito bites and sunburn.

When we fish for men's souls it also takes much waiting and alertness. How do we prepare ourselves to be fishers of men? The usual way of starting is to attend church.

After years of attending church, if we wonder why our life or our efforts have brought no results we can consider these questions: Are we good listeners? Why do we go to church? Do we go for Sunday school and then leave? Do we go to take part in the singing and nothing else? Are we like the man who went fishing to see a sermon? As he waited for a fish to take his bait, he observed the beauty of nature about him, the bright sunshine, the sweet singing of the birds, lovely flowers and wooded hills, and the clear running stream before him, he concluded he had seen a better sermon than if he had been in church.

Many of us have experienced the same happiness of God's presence in the beautiful world of nature. But what would happen if all of us went fishing to see our sermons instead of going to the house of God to hear them?

In a sense we are "gone fishin'" if we sit in our seat in church and don't give the minister our whole attention. Some will say, "but that preacher isn't a very good talker." That may be true because the Bible teaches us "there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord," 1 Cor. 12:4-5. Some ministers may have more talent than others, but those of lesser talent sometimes in one sentence give us much to think about, to comfort and inspire us.

I feel if we prayed devoutly for a minister who has a small talent and ask God to give him grace we would all be edified. Some think it is terrible to sit through a dull half-hour or less if the minister isn't going to say anything. How do we know he won't say anything valuable?

When we go fishing we have no idea whether we will catch a fish or not. Yet we are perfectly willing to sit on the hard rough ground or stand in muddy water, patiently endure hot sun and all sorts of discomforts for hours hoping a fish will take our bait. If we leave the fishing line unattended we sometimes lose a fish.

In the same manner, if we do not listen carefully, the minister's good words are lost and we have no idea what he was attempting to tell us. Did you ever stop to think a minister might have this thought — "What is the use to study and prepare a message, no one will listen anyway." A minister can feel the power of prayer just as he can feel the power of inattention.

As listeners, to learn how to be fishers of men, we owe our prayers to God and to His servant, the minister, that all may profit spiritually.— Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Illinois



## BE STRONG

When God spoke to Joshua after the death of Moses He said, "... as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper withersoever thou goest," Josh. 1:5,7. God spoke in a positive manner.

I love this Scripture. Today God speaks to us in many ways. One day after a storm, I went outside to view the lawn; many weak branches were broken off the elm trees. It is said the mighty oak is king of the forest because it grows strong and upright. There is a large oak tree which was planted years ago beside our church building in Englewood. It is beautiful and I love to look at it. How it has defied the storms of weather, showing to us the great strength of the oak.

Have you thought about the fir tree? It bends with the storm, never losing a branch, and thus returns to its natural position, more beautiful each year. What a beautiful lesson from nature.

God wants us to be strong in the faith, and not carried about by every wind of doctrine.

"Watch ye, stand fast in the faith, quit you like men, be strong," I Cor. 16:13. What does this message mean to us? Be men and women in the Lord, watchful of self, steadfast in the faith, growing stronger in the faith, and be not as weak branches.

There are many clouds of discouragement to try the strength of our faith in God. You who go to the mountains for renewal of physical strength, at times the mountains are hidden by fog or mist but back of the fog and mist you know the mountains are there and you travel on.

The clouds of bereavement may seemingly hide our view of God. As with the mountain, you know God is there. He promised never to leave us or forsake us.

What a sight to behold the blue sky above the white clouds as we were sailing along enroute home from General Conference! At once I was reminded of the song:

"Look above the clouds, where the sun doth shine!  
Keep your faces turned to the light divine;  
Hid'en in the folds of each sorrow lies,  
Something grand and sweet, as a glad surprise.

Troubles may oppress, but across the sky,  
Gleams a rainbow bright when storms pass by;  
Tho' for His dear sake you may suffer loss,

You shall win a crown if you bear a cross.

Look above the clouds, sing a song of praise,  
Trusting in His love thro' the gloomy days;  
Joyful bear your load till the setting sun,  
Heaven's morning dawns when life's work is done.

Look above the clouds! God is reigning still,  
Trusting in His love, do His blessed will;  
Look above the clouds! there His sun doth shine  
Over all the world, with a light divine."

This is reality.

To our dear young people — our God is real, His salvation is real, His love is real. And how may we experience this?

By rising above the sinful things of this life, accepting His plan of salvation, and letting the Lord Jesus Christ come into your heart and dwell there. He will walk with you; He will talk to you. Always listen to the still small voice to speak to you. Then you can go to Him in prayer when you are faced by the clouds of discouragement and doubt. The unfaithfulness of those you relied on here — these are the storms of life to try our faith.

Grow beautiful and stately like the fir tree, which does not lose its branches.

May we in the later years of life be strong in the faith, being examples to our neighbors, friends, and our young people.

"Finally, my brethren, be strong in the Lord, and in the power of his might," Eph. 6:10. Please study Ephesians, chapter 6.

— Sister Sylvia E. Parker

5290 W. St. Rt. 718, Troy, Ohio 45373



**WHEN TO BE ALARMED** — If you find yourself enjoying any book more than your Bible, or loving any person more than Jesus Christ, or seeking fellowship of men more than that of the Holy Spirit, or coveting any pleasure more than prayer times, or reverencing any house more than God's house, or being satisfied at any table more than at the Lord's table, or delighted with any prospect more than the return of the Lord Jesus THEN be alarmed!

## CHILDREN'S PAGE

## A BEAUTIFUL PLACE TO LIVE

The second chapter of Genesis tells us how God did some of the things that are told about in chapter one. God formed man out of the dust of the earth, and then God breathed into man the breath of life and man became a living soul. Man was made in the image of the form of God. He was God's highest creation on this earth.

God wanted the man that He had formed to have a beautiful place to live so He planted a garden — not a garden like we think of — but a place in which were all kinds of trees that were pleasant to look at with flowers of all colors and shapes, fragrant and of great beauty, foliage that would give shade, all kinds of fruit trees so that man could have something to eat. In this wonderful place there was a river which watered the garden, and it was so large that it divided into four rivers that went out in different directions. It must have been a very large place indeed! So God took the man and placed him in this beautiful place to live and to take care of the garden.

And God made all the animals and birds out of the ground and brought them to the man, Adam, and whatever Adam called them, that was their name. How would you like to name all the birds and animals? I think I would run out of names, wouldn't you?

Adam must have been a pretty busy man with all the garden to care for and naming the animals, but with all this, Adam got lonesome. God had made male and female of all the animals, but for Adam there was no mate. So God caused Adam to go to sleep. Then He took out of Adam one of his ribs and closed up the flesh so that it would heal nice and smooth. Out of this rib of Adam, God made a wife for him. She was a beautiful woman that Adam could love and talk with — one who could help him to enjoy the wonderful place that God had made for them to live in.

This place was called the Garden of Eden. The Bible says that there was mist that went up to water the whole face of the earth. I suppose there were waterfalls, springs, rivers and brooks, flowers, ferns, majestic trees, birds of all descriptions, animals that were tame — everything peaceful — the best of food to eat, tasty and full flavored. I'm sure that we've never tasted anything to compare with the fruit Adam and his wife had in that beautiful garden that God made. Wouldn't you like to live in a place like that?

— Brother Rudy Cover, Modesto, California





## NEWS ITEMS

### GOSHEN, INDIANA

The Lord willing, the Goshen Congregation will hold their revival meeting August 12 through August 26, 1973, beginning with a Harvest meeting. Brother Paul Hartz of Palmyra, Pennsylvania will be the Evangelist.

Our fall Lovefeast services will be Saturday, November 3, beginning at 2:00 P.M.

We invite all to come enjoy these services with us.

— Sister Maxine Swihart, Cor.

### BETHEL, PENNSYLVANIA

We, the Bethel Congregation, were privileged to enjoy another Lovefeast occasion on Sunday, April 29. Visiting ministers with us during the day were: Elder Laverne Keeney, Elder Allen Eberly, and Brother Jack Snyder, all of Lititz. In the evening 146 surrounded the Lord's table, with Brother Jack Snyder officiating.

Since our last report, we were made happy when two precious souls were baptized into the church. Let us pray for them that they may hold out true and faithful to the Lord. One brother especially needs our prayers for he has a hard battle to fight as his parents are Catholics and do not approve of the stand he has taken.

The Lord willing, we plan to begin a revival meeting August 12, and continue for two weeks. Elder Laverne Keeney has consented to be with us. Pray for him and the meetings that the Lord's will be done — that the Word may be preached, souls may be saved, and the church strengthened. All are welcome.

— Sister Mary Hartz, Cor.

### THANK YOU

I want to express my heartfelt thanks and appreciation to the brethren and sisters for their prayers, visits, cards, flowers, and gifts during my stay in the hospital and since my return home. May the good Lord bless you all.

— Sister Margaret Dayhoff

### THANKS

I wish to thank all for their kindness, cards, gifts, and visits, and especially for the prayers for my recovery while in the hospital. I thank the Lord for His healing power. May the Lord bless each one.

### THERE ARE BLESSINGS IN EVERYTHING

Blessings come in many guises  
That God alone in love devises,  
And sickness which we dread so much

Can bring a very "healing touch" —  
For often on the "'wings of pain"  
The peace we sought before in vain  
Will come to us with "sweet surprise"  
For God is merciful and wise —  
And through long hours of tribulation  
God gives us time for meditation,  
And no sickness can be counted loss  
That teaches us to "'bear our cross."

— Sister Ellen Keeney

### NOTE OF THANKS

I wish to express my thanks to all who have prayed for my recovery. Please continue to remember me in prayer at the Throne of Grace.

— Sister Mildred E. Demuth

### OBITUARY

#### DAVID BASHORE

Son of the late Isaac and Leah Etter Bashore was born March 14, 1890, in Berks County, Pennsylvania, and departed this life at the Good Samaritan Hospital, on May 10, 1973, at the age of 83 years, 1 month, and 26 days.

His wife, Sarah Bross, preceded him in death.

He is survived by one sister, Maria Bashore, and a number of nieces and nephews.

Funeral services were held May 13, 1973, at 1:30 P.M., at Rolands Funeral Home in Lebanon, by Ammon B. Meyer and Elder David F. Ebling. Internment was at Wolfe's Union Meeting House Cemetery.

We will miss Brother Bashore's faithful attendance in the house of the Lord.

— Sister Mary Hartz, Cor.



### ADULT SUNDAY SCHOOL LESSONS FOR AUGUST, 1973

Aug. 5 — Hannah's prayer conserved. I Sam. 1:19-28

Aug. 12 — Hannah's song of Thanksgiving. I Sam. 2:1-11

Aug. 19 — Sins of the sons of Eli. I Sam. 2:12-26

Aug. 26 — Judgment of God against Eli and his offspring.  
I Sam. 2:27-36

## DAILY DEVOTIONS FOR AUGUST, 1973

### THE LAND OF CANAAN, PROMISES AND FULFILLMENT

Memory Verse, Gen. 12:5

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haren; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

Wed. 1 — Gen. 11:1-32

Thurs. 2 — Gen. 12:1-20

Fri. 3 — Gen. 13:1-18

Sat. 4 — Gen. 15:1-21

Memory Verse, Gen. 17:8

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Sun. 5 — Gen. 16:1-16

Mon. 6 — Gen. 17:1-27

Tues. 7 — Gen. 21:1-34

Wed. 8 — Gen. 22:1-19

Thurs. 9 — Gen. 23:1-20

Fri. 10 — Gen. 24:1-28

Sat. 11 — Gen. 24:29-67

Memory Verse, Gen. 50:24

And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land which he sware to Abraham, to Isaac, and to Jacob.

Sun. 12 — Gen. 25:12-34

Mon. 13 — Gen. 26:1-35

Tues. 14 — Gen. 27:1-46

Wed. 15 — Gen. 28:1-22

Thurs. 16 — Gen. 29:1-35

Fri. 17 — Gen. 32:1-32

Sat. 18 — Gen. 33:1-20

Memory Verse, Exod. 6:4

And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

Sun. 19 — Gen. 35:1-29

Mon. 20 — Gen. 37:1-36

Tues. 21 — Gen. 46:26-34

Wed. 22 — Gen. 50:1-26

Thurs. 23 — Exod. 6:1-13

Fri. 24 — Exod. 16:1-36

Sat. 25 — Num. 13:1-33

Memory Verse, Exod. 16:35

And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

Sun. 26 — Num. 33:50-56

Mon. 27 — Deut. 32:1-26

Tues. 28 — Deut. 33:27-52

Wed. 29 — Josh. 5:1-15

Thurs. 30 — Josh. 24:1-28

Fri. 31 — I Chron. 16:1-36

Memory Verse, Josh. 5:12

And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

Josh. 24:3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.



Bertha Dorsey  
R. 1, Box 229  
Salisbury, Pa. 15558

# BIBLE MONITOR

VOL. LI

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NO.15

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## THERE WAS A CALM

The adverse winds blew against my life;  
My little ship with grief was tossed;  
My plans were gone — heart full of strife,  
And all my hope seemed to be lost —  
"Then He arose" — one word of peace.  
"There was a calm" — a sweet release.

A tempest great of doubt and fear  
Possessed my mind; no light was there  
To guide, or make my vision clear.  
Dark night! 'twas more than I could bear —  
"Then He arose," I saw His face —  
"There was a calm" filled with His grace.

My heart was sinking 'neath the wave  
Of deepening test and raging grief;  
All seemed as lost, and none could save,  
And nothing could bring me relief —  
"Then He arose" — and spoke one word,  
"There was a calm!" It is the Lord.

— Unknown

## WISE OR FOOLISH

In the parable of the ten virgins we have that which should stir us to the greatest care and diligence to be ready for Christ's coming. Jesus likened the Kingdom of Heaven to these ten virgins who went forth to await the Bridegroom's coming. Jesus, Himself, is characterized as the Bridegroom.

The virgins represent the Kingdom of Christ, therefore are followers of Christ and friends of His. The term, virgins, is intended to show the loveliness and the purity of those who are followers of Jesus. It also follows that those who love Him will want to please Him by obeying Him.

There were differences in the virgins. Five were called foolish and five were called wise. No doubt the five wise virgins were earnest and sincere and prepared for the future. They knew what was expected of them and prepared accordingly, even to taking extra oil should the Bridegroom tarry.

On the other hand, the five foolish virgins had their lamps but had no oil for future needs. Certainly, they were unwise. They were thinking only of the present. Many seem to get along quite well in life on a mere profession, but how is it when the realities of life overtake us — when we are faced with death, judgment, and eternity?

Then came a period of waiting. We all know that waiting is difficult and tiring. Apparently the Bridegroom didn't come as soon as expected. Almost twenty centuries have elapsed and still He has not come. Yet there have been those in each generation who have looked for His coming, even the early Christians. If He tarries there is a good reason. Perhaps there are many purposes to be fulfilled such as the calling of the elect. Perhaps the saints' patience is to be tried and God's patience manifested. The harvest is not yet ripe or it would be gathered in. However these things may be, we are assured the Lord shall come in due time. It is our responsibility to be ready at all times.

We read that as the Bridegroom tarried they all slumbered and slept. Whether the wise virgins slumbered and the foolish slept is uncertain, but both were at fault for not watching. We also recall that it was difficult for Jesus' disciples to watch with Him one hour. The Church at Ephesus had worked and labored diligently, yet were told, "Nevertheless I have somewhat against thee, because thou hast lost thy first love." It is quite possible that we may lose our original zeal and become negligent in our duties although all love is not lost. Are we as zealous as we should be today?

At last the proclamation was given, "Behold, the bridegroom cometh; go ye out to meet him." The Bridegroom came at midnight when the day of probation was ended, before the day of eternity

dawns. All the virgins arose and trimmed their lamps, but alas! The lamps of the foolish had gone out and they had no more oil. They begged the wise virgins to give them oil but they would not for there was not enough oil for all. There is a day coming in which all shall go forth to meet Him, prepared or unprepared. In that day there will undoubtedly be many who hated the strictness of religion but would now be grateful for its comforts.

Because the foolish virgins had not made adequate preparation, they were not permitted to be in the procession. The wise have no oil, no grace, no merit, no righteousness to benefit others. "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

The wise virgins who were ready entered in with the Bridegroom to the marriage and the door was shut. Their faith was realized in sight, and they are to be forever with the Lord.

The saddest words we could ever hear from the lips of the Master would be, "Verily I say unto you, I know you not." Dear Reader, if we have not so done, let us prepare for eternity. Let the Christian live for that. Let us do all things in reference to that great event. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."



Spend your time in nothing which you know must be repented of; in nothing on which you might not pray the blessing of God; in nothing which you could not review with a quiet conscience on your dying bed; in nothing which you might not safely and properly be found doing if death should surprise you in the act. —Baxter

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.



## **THE DUNKARD BRETHREN CHURCH**

### **WHERE, WHAT, AND WHY?**

The history of religion since the time of the Apostles of Christ has been a history of different opinions. These various opinions have brought many wars, especially in Europe, which was the most aggressive part of the world. These wars had their influence in America also, because America was largely settled by people from Europe.

Many religious beliefs still exist over the world. Only part of the religions use the Holy Bible as the basis of their faith. As we consider the religions, especially in Europe and America, the outstanding faiths are Protestant, Catholic, and perhaps Greek Orthodox. Even these faiths rely on different versions of the Holy Bible. We need to keep in mind that all religions do not accept God in Heaven and His Son as their Saviour.

As we consider the background of the Dunkard Brethren Church we must consider the Holy Bible as its foundation, as we have nothing else to build upon with certainty. To avoid confusion from the many versions of the Holy Bible in existence today, we base our faith and practice upon the King James version, as it has been proven through centuries to be the most authentic. Also let us keep in mind the effect of war in moving people around and in the changing of authority and boundaries of nations, because there have been many wars and most of them of religious background.

From the history of the early church in the Acts of the Apostles, we shall jump to 313 B. C., when the Emperor Constantine, by the Edict of Milan allowed Christianity by law, because the Roman Empire was still in control of most of the known world. In the year 962 it was incorporated as the Holy Roman Empire, with the Pope as supreme authority. This authority held tight control until the fifteenth century and is often spoken of as The Dark Ages. This power was political as well as religious, with strict influence over those in authority in the various provinces or divisions of territory. By this time communications among nations had increased, relations among nations had developed largely through wars, and free-thinking had developed among individuals. Also a feeling of religious and political unrest was growing, largely against the authority and practice of the Catholic Church. Religion was on the decline; protest and political influence was voiced by many leaders. The printing press was developed in its primitive stage. People were being enlightened and began to speak and write their own minds. Thus reformatory beliefs began to affect more people and influence movements.

It might be well to consider just what influences, some within the

Catholic Church itself, were influencing the religious trend. 1. The belief that each individual must answer for his own sin. 2. One cannot be forgiven by paying money to some authority or by aiding the authority to pursue its purposes; this is often spoken of as selling indulgences. 3. Also, at the Sacrament, the withholding of the cup from the communicants.

In 1517, Martin Luther, a priest in the Catholic Church and Professor of Theology at the University of Wittenburg nailed his 95 Thesis on the church door for others to read concerning what he felt needed reforming in the Catholic Church. Luther felt many rulings of the church were not directly based on the New Testament teachings and other direct teachings of the New Testament were not sufficiently emphasized by the church, such as salvation by faith through the grace of God and justification by faith.

His aim was not to start a new movement but to clean up the old. He was misunderstood and after several threats and hearings before Catholic authorities, Martin Luther was excommunicated from the church in 1520. The Elector of Frederick had Luther secretly taken to his castle to study or else he would have been killed.

Soon others from Germany, Switzerland, and Holland grouped together establishing beliefs which opposed the Roman Catholics. The country was divided into many little plantations or provinces and ruled by a certain Count, Knight, or in large plots Kings, with one having certain laws and others different ones. It can thus be seen how one favored a certain thinking and another an entirely different way. In 1555, at Augsburg, Germany, various Protestant groups were established as separate faiths and each to a certain location under whose friendly rule they could practice their religious faith. Often one Protestant faith opposed another causing some to again migrate. From all this came the Thirty Years War (1618-1648), for freedom of religion. This was a very cruel and lingering war, and it is claimed that what is now Germany suffered for 200 years, as a result of this war.

In 1563 at the Council of Trent, the Catholic Church ruled that sin could not be forgiven for money only. In many places, those who did not give full support to the Catholic Church or who aided those who left, were fined or otherwise punished. A peace treaty was signed at Westphalia, giving religious liberty to three religious faiths, Lutherans, Calvinists, and Catholics. Also the treaty separated the power of the churches and the political governments.

Many groups sprang up with various beliefs. Those not of the three churches were nicknamed Pietists, we might say marked, and had to be very careful where they gathered. A true Pietist forgot pride and self and imitated Christ. They carefully avoided immorality and accepted the New Testament as their guide. At many places the giving of a meal or a night's lodging to a Pietist resulted in a



fine or prison term. The spirit of Christ and obedience to the New Testament was coming to the front in individual thinking. Many forbade personal adornment, luxury, worldly amusements and even earthly comforts as unChristlike.

Count Henry ruled a part of Westphalia, Germany in which was Schwarzenau. He was friendly to almost all who would come into his domain. It became a haven for religious dissenters and other Count's were displeased that Count Henry received and was able to rule so many subjects.

Alexander Mack came to Schwarzenau in 1700. He recommended strict adherence to the New Testament, the baptism of adults, and the literal observance of the ordinances of the New Testament. Quoting a small part of his letter to Count Henry, when other Count's rebuked him for sheltering so many religious believers:

Gracious Lord and Count, Since an order has been issued from the chancellery of the court, in the first place that Eva Liss, a poor widow, together with her daughters shall leave the country, and that I too shall leave the land of my gracious lord, and whoever shall give me a night's lodging shall pay a fine of 5fl., I feel myself urged to write to the lord count these few lines, and to have him reconsider before God, the judge of the living and the dead, whether these proceedings are taken according to the will of God, who has established governments to punish the bad and to protect the good. In respect to the first, Eva Liss has been at the chancellery, and has been questioned, but not found guilty of any misdeanor which would give the authorities the right to persecute her: on the other hand, I have not even been examined or questioned about the nature of my faith, much less been convicted of any misdeed. — Alexander Mack, a member of Jesus Christ. (Studies of Brethren History, Floyd Mallott, p. 296)

While worshipping under the protection of Count Henry, eight souls, five men and three women, decided to follow the commandments of the New Testament as closely as possible. They decided they must be baptized by triune immersion in the river. They also decided not to reveal who did the first baptizing. Alexander Mack had been leading in worship and it seems he was baptized first in the Eder river in Germany. Afterwards Mack baptized the other seven. This beginning grew in numbers, but their success was soon hindered by the death of Count Henry and they were ordered to leave the province.

They found refuge in Creyfelt, Germany, under the rule of the king of Prussia. Here they continued to grow but persecution soon came. Many of them had spent much for fines, some were imprisoned and some sent to the galley's. Alexander Mack was a miller and it is claimed he spent much of his wealth paying their fines. Soon they moved into Holland, hoping for greater religious



liberty.

In 1719, Peter Becker and about fifty came to America, and landed at Philadelphia, having been offered religious freedom by William Penn, who was seeking colonists to settle in his part of America. They were so glad for religious liberty that not much effort was made to organize a church. They simply visited one another and worshipped together. It was decided they needed an organized church to carry out the ordinances of the New Testament. In 1723, a church was organized at Germantown, Pennsylvania, just north of Philadelphia (now in the city). Problems soon arose, some wanted to live a single life, some wanted to worship on Saturday, and some did not want an organized church.

Correspondence continued with the church in Europe and more decided to come to America. In 1729, Alexander Mack and about two hundred members came to Philadelphia. They practiced their various trades, built homes and branched out towards the south and west of Philadelphia. Christopher Sower and son set up a printing press at Germantown and printed the first Bibles in America. As more people landed in America, church growth was hindered by their pushing west and south to obtain cheaper land, building of homes, and establishing a livelihood. Statistics show a larger growth in the church after each war that America experienced. Perhaps a rejoicing for peace and the prosperity resulted from each war spurred the church to greater activity.

Coming largely from Germany and practicing true immersion the church held the name of German Baptist Brethren until the year 1908, when it was changed to Church of the Brethren. Though the church experienced almost complete religious liberty in America it was confronted with many problems throughout its history in America. The problems of America to a great extent affected the problems of the church, such as industrial revolution, wars, development of the cities, and changes of communication and transportation.

The devoted Pietist attitude of the church in Europe slowly evolved over two and one-half centuries into a selfish do-as-you-please attitude, striving to gather the necessities and even the desires of life.

The brotherhood was tried and challenged with at least eight divisions in 250 years. Some of these divisions survived the others did not. Perhaps each branch of the church has been affected to some extent by the changes in the living and thinking in America. Each branch, who understand themselves better than others do, could profit by a sincere evaluation of themselves as compared to the devoted, humble desire to avoid all immorality; accept all of the New Testament and live as near like Christ as each is able to (as the Pietist's did in Europe). Has our religious liberty come too easily? Have we used it to the honor and glory of Christ our Saviour?

Since we are laboring to note these scattered thoughts for a better understanding, especially Where, What, and Why of the Dunkard Brethren Church, we shall close with a few thoughts on the reason for that division: omission of the Holy Kiss by the mother church, practice of anointing other than members, church participation in games, plays, performances, and unions that are manifestly sinful, use of musical instruments in the house of God, lack of a distinctive form of dress, permitting worldly attire, gold rings and bracelets by either sex, lack of the use of church discipline in order to keep the various congregations in line with New Testament teachings and the accepted practices of the church.

II John 8-11, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

— Brother Howard J. Surbey, 749 W. King St., Littlestown, PA. 17340



## THE SALOON BAR

A bar to Heaven, a door to hell —  
     Whoever named it, named it well!  
 A bar to manliness and wealth,  
     A door to want and broken health.

A bar to honor, pride and fame,  
     A door to sin, grief and shame.  
 A bar to hope, a bar to prayer,  
     A door to darkness and despair.

A bar to an honored, useful life,  
     A door to hatred, envy and strife.  
 A bar to all that's true and brave,  
     A door to every drunkard's grave.

A bar to joy that home imparts,  
     A door to tears and aching hearts.  
 A bar to Heaven, a door to hell —  
     Whoever named it, named it well!  
     — Selected by Sister Florence Noecker

## THE HOLY SPIRIT — A BOSOM FRIEND

What would our souls do without the Spirit of God? What would the church do? She would have no tools with which to do the work Christ has set before her. She would be like a painter who had a job to do but had no paint or brush to do it.

As we make this study of the Holy Spirit together, I hope that we will see Him more as a person than we have. Have we seen Him as much a person as the Father or the Son? He is not a power or force we use; He is a person who uses us.

In Acts 8, we have the account of one who wanted to use the power of the Spirit. He wanted to buy this power with money. But he needed to repent. We do not use the Spirit, but as we humble ourselves and the Spirit gets hold of us, He will use us. Our part is to be emptied of self.

Lake Ontario is 326 feet below Lake Erie. Because of this fact, we have the powerful cataract at Niagra, which produces electricity for big cities like New York and Boston. The disciples were told to wait until they were endowed with power from on high. We need to get down in humility so the power can come. We are much like the generating plant at the falls. If it were not for the power produced from on high, we would not be able to supply needs of the people about us. We are called to generate and give forth and this can only be done by power from on high. We can do nothing without the Holy Spirit.

It is very important that we know by the Spirit's indwelling that He is a person. We need to know Him personally. And if He is our friend, we will be very careful not to grieve or offend Him. Suppose you were in a dark cave with only a candle to guide you. Others were with you, depending on you to give them a safe passage out of the darkness of light. How careful you would be that this light would not be extinguished by a sudden crossdraft from another passage, such as one often finds in caves. How closely you would protect and guard this light and hold it close to your bosom. Similarly, we need to be so careful that the Holy Spirit is not put out of our lives, and ourselves and others lost in darkness.

Personal pronouns are used in the Word when speaking of the Holy Spirit — clear proof that He is a person. You would not speak of a force by the masculine pronoun "He."

Personal Characteristics of the Holy Spirit.

(a) He has knowledge (I Corinthians 2:10,11). (b) He has a will (I Corinthians 12:11). (c) He has a mind (Romans 8:27). (d) He loves (Romans 15:30). (e) He can be grieved (Ephesians 4:30). One cannot grieve a force. We grieve friends.

The Holy Spirit is susceptible to personal treatment. If I were to treat you unkindly, you would respond to my unkind treatment



and likely go away in time. So it is with the Holy Spirit. He will not remain with us if grieved too long.

Personal Acts of the Holy Spirit Recorded.

(a) He searches (I Corinthians 2:10). (b) He speaks (Revelations 2:17). (c) He leads (Romans 8:14). (d) He comforts (John 14:26).

One of the Three Persons of the Godhead.

The Great Commission speaks of Him as one of the Trinity. We give one example of God speaking in the Old Testament that was ascribed to the Spirit in the New, to show that God the Father and God the Spirit are interchangeable. Compare Isaiah 6:8-10 with Acts 28:25-27.

His Divine Attributes.

These are exactly the same as those of the Father and the Son. (a) Eternal (Hebrews 9:14). (b) Holy (Ephesians 4:30). (c) Omnipresent (Psalms 139: 7-10). (d) Omniscient (I Corinthians 2:10, 11). (e) Omnipotent (Luke 1:35).

The other day in town I noticed that the snow on the peaked roofs of some of the houses was melting and sliding off. But on some houses the snow still lay as it had fallen. I wondered what the difference was. I could only conclude that in some of the houses warmth from within was causing the snow to melt, while in others, insulation, perhaps, kept the snow from melting. Where the warmth of the Spirit is within the heart, the coldness of sin is melted and falls off. So may the Spirit of God be felt within us.

— Alvin Shafer



## EVIL SPEAKING

In James 4:11 we read, "Speak not evil one of another, brethren." This would seem to be one of the more difficult of God's commandments. But it is not because God has not left us without witness. He tells us very clearly in His Word that evil speaking is not for the Christian. Let us turn to some of these verses and ask God to write in our hearts so that we will be reminded of our duty the next time that we are tempted to speak evil of another.

Titus 3:22 says "to speak evil of no man." Do we really want to obey fully? Notice it says, "No man." I would emphasize the word no because Satan would tempt us to make some exception and we would say, "Yes Lord, except so and so." Let us not make exceptions. God does not.

Turn with me to another verse — I Peter 2:1: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." Does not this mean and include the very least?

"Let all bitterness, and wrath, and anger, and clamour, and evil

speakings, be put away from you, with all malice," Ephesians 4:31. "Put away" implies resolute action in the manner. Have we ever tried to put away all? Does He give us room to cherish even one little hidden root of bitterness from which the evil speaking springs? Hebrews 12:15 says, "Looking diligently . . . lest any root of bitterness springing up trouble you, and thereby many be defiled."

The royal law is even broader. Zechariah 7:10b and 8:17: "Let none of you imagine evil against his brother in your heart," and "Let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord."

One of the characteristics of true love is that it "thinketh no evil," I Corinthians 13:5. In Philippians 4:8 it says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Since the words of our mouths are first formed in our minds, we can best keep from evil speaking by cultivating good thoughts and "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Impossible? No, praise God, it is not impossible!

For the man "that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile," I Peter 3:10. Or, would we rather be defiled by an unbridled tongue? "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell," James 3:5,6.

It is asked in Psalm 15:1, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Part of the answer to this important question is in verse 3: "He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbor."

In II Peter 2:10-12 and Jude 10, in speaking of evil men, it says that they "speak evil of dignities," and "of the things they understand not," and "of those things which they know not." Now, dearly beloved, let it not once be truthfully said that we go along with such things. But rather, "Debate thy cause with thy neighbour himself; and discover not a secret to another," Proverbs 25:9. "Speak not evil one of another, brethren," James 4:11. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy

brother," Matt 18:15. Remember, true love never exploits the sins or failings of another. But someone may ask, "What about cases in which wrong doing must be spoken of for the sake of truth and justice?" Remember, we are to speak the truth, Ephesians 4:15. Not what we suppose to be the truth, or which will best prove our case, but the truth! "In love." Does all our testimony stand this test? "In the name of the Lord Jesus," Colossians 3:17. Would not this check many a word against another? And also, "to the glory of God," I Corinthians 10:31.

We should also watch and guard against the negative form of evil speaking. We have an example of such in the life of Absalom. Who would charge him of "speaking evil of dignities"? And yet, even though he did not say it in so many words, by his words, and actions, he was speaking evil of his father David. "Speak not evil one of another, brethren."

— Selected from Christian Contender



## TEN COMMANDMENTS FOR TEEN-AGERS

1. Don't let your parents down; they brought you up.
2. Be humble enough to obey; you may give orders someday.
3. Choose companions with care; you become what they are.
4. Choose only a date who would make a good mate.
5. Guard your thoughts; what you think, you are.
6. Be master of your habits, or they will master you.
7. Don't be a show-off when you drive; drive with safety and arrive.
8. Don't let the crowd pressure you. Stand for something, or you'll fall for anything.
9. Go to church faithfully; make the week's first steps the church steps.
10. To Christ be always true; He gave His all for you.

— Selected by Sister Blanche Eberly



Children have more need of models than of critics.



## PRECIOUS PROMISES

I believe the experience has come to many of us that the promises of the human family at large are undependable. I believe all true Christians should put forth every effort to fulfill their promises. Are we standing on the precious promises of God? They will never fail us.

The Psalmist David said, "How precious also are thy thoughts unto me, O God! how great is the sum of them, Psa. 139:17. "Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shall stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee: but return not thou unto them," Jer. 15:19.

We need the way of truth and righteousness to prosper. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust," II Pet. 1:4. How many today have promised to live faithful and are overcome by evil lusts. "That the trial of your faith, being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ," I Pet. 1:7.

Today we see a falling away from truth and righteousness. Under the law of Moses, children were to honor and obey their parents in the Lord. We are commanded anew in the saving Gospel of Christ with a promise of well being and long life. Many have suffered in this life and had a short stay here because of disobedience. The wages of sin is suffering and death, the gift of God eternal life.

May we cling to that which is eternal life. Death and misery are in the way of the unrighteous. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us," II Cor. 1:20. We have the precious saving Gospel. Its instructions will lead us to become heirs of His precious promises. Sin is very destructive. Through it many suffer in this life but the worst is yet to come. "That ye be not slothful, but followers of them who through faith and patience inherit the promises," Heb. 6:12.

Which have we chosen: the way of sin and folly or the precious promises of God through His Word? "And this is the promise that he hath promised us, even eternal life, I John 2:25. The eternal life in the great beyond is far too great to fullu realize in these robes of flesh.

— Brother J. F. Marks, R. 3, York, Pennsylvania 17402



## CHILDREN'S PAGE

## SATAN CAUSES MAN TO SIN

God had created Adam and Eve and placed them in a beautiful place to live. They had everything that was good to eat and to look at, beautiful flowers and trees, water and grass — everything was just right. But God had told them there was one tree that they should not eat the fruit of. It was called, "the tree of the knowledge of good and evil." This was the only thing, as far as we know, that God told them not to do.

God and Adam and Eve were friends. They walked and talked together in the beautiful garden that God had made. God also had an enemy and his name was Satan. One day Satan showed Eve the tree of the knowledge of good and evil. Eve told Satan that it was the tree that God had said, "You shall not eat of it, neither shall you touch it or you will die,"

Satan does not mind telling lies if it serves his purpose, so he replied, "You won't really die. God just told you not to eat of it because He knows that if you do, then you will be like gods, knowing good and evil."

Eve looked at the tree and saw the beautiful fruit on it. It looked like it was good to eat and if it would make one wise and know so much — surely God didn't really mean what He said. So she ate some of the fruit and gave some to Adam.

As soon as they had eaten, something happened that had never happened before. The Bible says, "The eyes of them both were opened, and they knew they were naked." So they sewed fig leaves together and made themselves aprons. It wasn't very long till they heard the voice of God in the garden. I suppose it was like He had done many times before. But this time Adam and Eve were afraid and hid themselves among the trees of the garden. Afraid of their best friend!

God called Adam and said, "Where are you?"

Adam answered God, "I was afraid because I was naked and I hid myself."

And God said, "Have you eaten of the tree that I commanded you not to eat of?"

So Adam blamed his wife and his wife blamed Satan, so by disobeying God Adam and Eve sinned. They were driven out of that lovely place God had made for them. They had to work hard, they got tired, had troubles, got sick and finally died — all because of sin.

For this reason, Jesus, God's only begotten Son, came into this world to die that we could have our sins forgiven — if we only obey Him.

— Brother Rudy Cover

## NEWS ITEMS

### DALLAS CENTER, IOWA

#### CORRECTION

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Colossians 3:16.

The Dallas Center, Iowa Congregation plans a two week revival meeting, August 19, 1973 through September 2, 1973. Brother Jack Snyder of Lititz, Pennsylvania will be our Evangelist.

We invite you to come learn and sing with us. Please pray for our strengthening and the saving of those we love.

— Sister Juanita Reed, Cor.

### LITITZ, PENNSYLVANIA

The North Lancaster County Congregation plans a two week revival meeting, starting September 2, 1973. Elder Edward Johnson of the West Fulton, Ohio Congregation will be the Evangelist.

We extend a hearth invitation, to all who can, to attend these meetings.

— Sister Susanna B. Johns, Cor.

#### NOTE OF THANKS

I would like to take this opportunity to express my personal "thank you" to all the sisters at General Conference for the gift that was given in my behalf. I'd also like to thank all for the prayers and petitions that were offered during my surgery. I feel sure the prayers were heard and answered, for I am recuperating very well.

— Sister Velda Gunderman

#### NOTE OF THANKS

I wish to thank all the brethren and sisters and friends for their prayers, cards, gifts, and flowers received during my stay in the hospital and since my return home.

I can only thank you but may God bless every one of you. I still need your prayers for my complete recovery.

— Sister Bertie Reed

#### THANK YOU

I want to thank each one for their kindness, cards, and visits and especially for the prayers for my recovery. May God richly bless each one.

— Brother Delma Stump





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# BIBLE MONITOR

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

---

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## "LORD, BE THOU MY HELPER"

Psalm 30:10

I do not ask for calm, still waters,  
Or for pastures green and fair,  
But as I face the tempest's fury,  
Lord, I plead Thy presence there.

I do not ask a sunlit pathway,  
Or for a life-road free from fear,  
But as I walk mid earth's darkness,  
Guardian of my soul, be near.

Oh, hold me, Saviour, closely to Thee,  
Fill my heart with Thine own grace,  
That through the fear and desolation  
I may see Thee, face to face.

When darkened skies and raging billows  
Will but prove how strong Thou art,  
And all the dreadful shades of night, but  
Draw me nearer to Thy heart.

—Sel. from The Vindicator

## HOW ARE WE BUILDING?

Near the close of the sermon on the mount Jesus said a time would come when those who have done evil shall be separated from His presence. What a terrible disappointment to those who shall hear the words, "I never knew you: depart from me, ye that work iniquity," Matt. 7:23. Surely there is no one who would want to hear those words! How then may we avoid hearing them?

In the parable of the builders, Jesus is speaking of two classes of persons: those who hear and do, and those who hear and do not. Notice in both cases, the parable concerns those that hear. How fortunate we are that we may hear as God speaks to us, through the written Word or the spoken Word. It isn't sufficient, however, to be only hearers of the Word; we must be doers of the Word. "For not the hearers of the law are just before God, but the doers of the law shall be justified," Rom. 2:13. If we are hearers only, we are deceiving ourselves. "But be ye doers of the word, and not hearers only deceiving your own selves," Jas. 1:22.

If we are doers of the Word, then there are duties we must perform. There are also things we must not do. We dare not forget God's "Thou shalt nots." Neither is it sufficient to hear and to think about the Word, or to hear and talk about the Word, we must hear and do the Word. James says, "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was," Jas. 1:23-24.

Each one of us is building whether we are hearers only or hearers and doers. When we are building a house in the temporal sense, we put forth much effort and build the best we know how. We start with a good foundation that is deep enough and strong enough to withstand the freezing, the rains, and the winds that are inevitable. We know that the house can be no stronger than its foundation. Men take so much care in building in the temporal sense, how much more important it is that we build our spiritual house, our hope of Heaven, on a sure foundation.

We have a Rock provided for our foundation, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone," Eph. 2:19-20. We live in a day when there is much cheap construction, in which men "cut corners" in trying to make an easy dollar, and to beat the competition. Let us beware in our spiritual building that we do not try to cut corners. There is no bargain except that which is built to last.

As we start to build on this foundation, it is very important that we continue the erection of our building in an approved manner.



In the building of a house, we wouldn't leave out a joist here and there, or space the studding too far apart, or be careless in putting the shingles on the roof. How disappointed we would be if the floors sagged or the roof leaked. It is up to us in our spiritual building as to whether we "build upon this foundation gold, silver, precious stones, wood, hay stubble," I Cor. 3:12. Dear Reader, we may be assured that the rains shall descend and the floods shall come, and the winds shall blow. In the spiritual application, this testing could take various forms, perhaps even that of persecution. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." I Cor. 3:13.

We notice that this parable of the builders comes at the close of the sermon on the mount. This leads us to believe that it is necessary for us to observe and obey Jesus' teachings if we are to have a house that will stand, and whereby we shall not hear "I never knew you: depart from me, ye that work iniquity," Mark 7:23.

How sad it is that there are so many building upon the sand. How many there are who are trying to cut corners feeling this, that, or the other is not necessary. Let us follow the "blueprint." Let us not try to cheapen our building. Let us build such that when the storms come, when the time of testing is upon us, we have a shelter of refuge. The foolish man had no refuge when he needed it most. Let us build not only for time, but also for eternity.



God is not only a present help in time of trouble, but a great help in keeping us out of trouble.

Character is made by what you stand for; reputation by what you fall for.

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.

## NOTES FROM 1973 CONFERENCE

Notes from 1973 conference

Conference for 1973 is history but I believe everyone present feels that God was brought a little closer to each one there.

The Maranatha Camp will be long remembered for its beautiful setting. The eighty acres all pictured the hand of God and man had not spoiled the beauty. The pine trees on all sides make a cool retreat on warm days. The beautiful lake added to the picture and gave the young folks entertainment between services.

The attendance was exceptionally good, especially our young folks. They are to be highly commended for their conduct and their attendance at each service. As we looked at the group in some of their special services we felt that the Dunkard Church will be left in good hands as the older folks finish their life's work. May God bless each one of them and help them to accept their responsibility.

Opening song of the Conference, led by Brother Harley Rush was "I'll Go Where You Want Me To Go." How fitting and what a challenge.

Morning Worship Saturday A.M. was conducted by Brother Harley Flory reading the entire chapter of Proverbs 3. The principles given by King Solomon apply just as much to us in the twentieth century as to those for whom he wrote them. Since inflation has taken over, God's principles are worth even more because they have not changed. Read verses 5 and 6.

Saturday P. M.

Song leader: Brother Wolf.

Devotions: Brother Pease. I Peter 1:1-3. Our hope comes from the resurrection of Jesus Christ.

First speaker: Brother Herman Jamison. Text: Matthew 13:44. There are two kinds of gold in this world, yellow and black. The man in Matthew sold all to buy the field. Many interested in black gold invest large sums in land to put oil wells on. Sometimes it is all an absolute failure. Heavenly treasures never fail; they are spiritual mines. We must have the passion of the old gold seekers to find the treasure of heavenly gold. Our equipment is an humble heart, a heart of love, also courage and endurance. We must forget all of the world to find God's treasure. Gold must be refined and God is our refiner. We must present ourselves humbly and holy.

Second speaker: Brother Milton Cook. Subject: "Jesus Wept." Text: John 11:32-44.

The story of Lazarus is a great story, teaching a great lesson — the lesson of the resurrection. Lazarus' life is a picture of Christ, His life (ministry), His death (cross), His resurrection (Easter). John 11:35 is the shortest verse in the Bible and yet so very expressive.

Why did He weep? First, in sorrow over Lazarus; second, in compassion for Mary and Martha; third, in love; fourth, over the necessity for death; fifth, over the great number in sin; sixth, over the unbelief of believers; seventh, because so many do not avail themselves of the resurrection. Jesus' love and concern is just as great for us today as when Lazarus died.

Closing thought by Brother David Kegerreis. Let us seek the pearl of great value.

#### Saturday Evening

Song leader: Brother Larry Andrews.

Opening: Brother George Replogle. Text: Psalms 111.

Speaker: Brother Melvin Roesch. Subject: God's Principal Purpose for this Age. Text: Acts 15:7; Acts 26:15-18.

John the Baptist prepared people for the coming of the Lord. God prepared Peter and Paul in a special way to bring the glad tidings to the Gentiles.

The parable of the ten virgins shows us the necessity of being ready for Christ's coming. God alone knows when He will come.

The story of the widow casting her two mites in the treasury and Christ's praise of her proves that we can do much for Him even without riches. This age is money-mad but God reaches out and wants each one to be saved.

We are all in God's school and a lot depends on what He wants us to learn.

Balaam was a double minded man but he that humbleth himself shall be exalted.

#### Sunday A. M.

Devotions: Brother Harley Flory. Text: St. John 9:1-12.

It was a touch of the Master but obedience was necessary to get the blessing.

First speaker: Brother Dale Jamison. Subject: The Power of the Indwelling Christ.

Second speaker: Brother Vern Hostetler. Subject: That Woman Jezebel. Text: Revelation 2:18-29.

We may all be the church of Thyatira, Revelation 2:12-14.

Jezebel the most wicked woman in the Bible.

The Nicolaitans were dragged out of immorality and brought into the Church. Carnality was brought in by Jezebel, also spiritual adultery. The One-World Church belongs to Jezebel.

Try the spirits. The still small voice of God can't be heard in all the noise. We need our closet. Jezebel has a pair of shears. As long as we as a Church live in simplicity she can't shear. Sports are brought into the Church by Jezebel.

What is spirituality? It is being lovingly obedient to the Word of God. Prayers will not be answered if we are not obedient. We will not be judged by notions but by the Word of God.



Closing remarks and prayer by Brother Emery Wertz.

Sunday P. M.

Song leader: Brother James Kegerreis.

Opening: Brother Paul Blocher.

Questions: Where art thou? What shall I do with Jesus? Whom do men say I am? Whom do you say I am? What shall we do with Him?

First speaker: Brother Jacob Ness. Subject: What do you Want? Text: Luke 18:28-43.

The human heart has many WANTS. God has promised our NEEDS but not all our WANTS. The FBI has a list of the most wanted wrongdoers. The following things may be the most important WANTS in our life — self, possessions, lust, education, prestige, and pleasure. Our values are confused. Our wants affect our lives and if we want the wrong things they pull us from God.

The prodigal wanted and then found want. "Set your affection on things above not on things on the earth," Colossoans 3:2.

Do our wants take us closer to Christ? The wants of life so often crowd out higher things. What do we want for the next twelve months for the Church? For our families? For ourselves?

Second speaker: Brother Ray Shank. Subject: Christ's Yoke. Text Matthew 11:25-30.

Be not unequally yoked together with unbelievers. There are divers doctrines. Christ is the end of the yoke of the law. Too many Christians are on a pleasure trip. Love not the world.

Closing remarks: Brother Harley Rush.

God knows what is best in our lives. If burdens are heavier than you can bear take them to God. Our wants that we didn't get will draw us closer to God.

Sunday Evening

Song leader: Brother Floyd Haldeman.

Opening: Brother William Root. Quoting Galatians 3:24-27; II Timothy 3:16.

Brother Root has made God's Word a big part of his life and even in his blindness it is still his comfort. Let's thank God for our eyesight and make God's Word a part of our daily life.

First speaker: Brother James Kegerreis. Text: Ephesians 4:1.

We were all doomed to sin and destruction. A great change comes in our lives when we are born again. We have cast our lot in the Dunkard faith and we believe we are baptized as Christ was baptized.

The world has Satan and his works but they are not good enough for the born again Christian. In these latter days Satan has offered everything but the fact that God is. Whosoever doeth the will of my Father the same is my brother and sister and mother. The Church has been handed down by our fathers and grandfathers. He has

made us sons and daughters by His great love.

Second speaker: Brother Robert Carpenter. Subject: Reality.

What are we doing with reality? I Corinthians 2. A search for reality goes beyond science. We won't find it in a farm in Kansas, in a mine in Alaska, or in money spent on pleasure. God is REAL. How real is the Word of God? We must face reality now or in the judgment. We must accept the whole Bible.

Closing remarks and prayer by Brother W. S. Reed.

Monday Morning

Song leader: Brother Wolf.

Leader: Brother Howard Myers. Text: Galatians 5:16-26.

They profess but do not possess. More people do the things of the flesh rather than the things of the spirit. Unselfish love — love thy neighbor as thyself. He that doeth the will of my Father shall be saved. Do we make liars of ourselves when we sing, "Have Thine Own Way Lord?"

Monday A. M.

Song leader: Brother Martin Meyers.

Devotions: Brother David Kegerreis. Text: Psalm 90.

Bible Study. Teacher: Brother George Throne. Subject: Labour. God gives rich rewards for our labor in His work.

First speaker: Brother Alvin Chupp. Subject: Brotherly Love.

Text: Hebrews 13:1-18.

Just have patience and trust God for the results. A house that is lived in shows. The curtains are open, the yard is cut. Our hearts show brotherly love if Christ occupies. It proves the reality of a saved life.

Closing remarks: Brother Eugene Kauffman. Text: Matthew 9:35.

Laborers are few. Love the stranger, not the things they do but their soul.

Monday P.M.

Song leader: Brother Tom St. John.

Opening: Brother Walter Pease. Text: Romans 1:15-16; 5:1-5.

If we don't stand for God who will we stand for? Tribulation worketh patience.

First speaker: Brother David Kegerreis. Subject: Watch.

Plead for the purity of the Church. The crime rate in our beloved America is appalling. Our Church is one that upholds the New Testament doctrines for which we should praise God. It is up to us to obey. Moses didn't reach the promised land because he disobeyed and struck the rock. We need Christ in our heart then the world will know us by our appearance.

Second speaker: Brother Milton Cook. Text: Matthew 12:43-45; 26:69-75.

Evil must be driven out before the Holy Spirit can enter. This only can happen by the blood of Jesus. Eternal security is not in

the Bible because of Matthew 12:43-45. The evil spirit returned with seven spirits more wicked than himself. In professed Christendom there is sometimes a little evil mixed with good and then a little good mixed with evil. The empty room, no Bible study, no prayer, the room swept and garnished, ready for the evil spirits. The opposite was impetuous Peter. He was just like us but he was sorry for his mistakes and God could use him. Acts 19:18-19.

Closing remarks and prayer by Brother Alvin Chupp.

Monday Evening

Song leader: Brother Lee Wertz.

Devotions: Brother Vern Hostetler.

Remarks by moderator, Brother Edward Johnson. Isaiah 60:1-8.

First speaker: Brother William Carpenter. Subject: Perfection.

Scriptures: Ephesians 4:1-16; Deuteronomy 32:4; Psalms 18:30.

Let us look at man. Did God make a mistake? He created a perfect man and he was upright. Perfect men of the Bible: Noah, Enoch, and Job. Our perfect day will be with Him at the end of life.

Second speaker: Brother Paul Myers. Subject: Fundamentalism. Text: Matthew 23:23; Revelation 3:20.

The forces of sin and the forces of Christ knock at our heart's door. We must open to the forces of Christ if we are fundamental in belief. In the picture of Christ knocking on the door the latch string is on the inside. We alone can open the door.

We have Satan's bible and Satan's church with a membership of ten thousand and growing by leaps and bounds.

Hebrews 9:22. If we are not born again we die twice; if we are born again we die only once. We must have love, faith, and forgiveness to follow in Christ's footsteps.

Closing remarks and prayer by Brother Ray Reed.

Tuesday Morning

Song leader: Brother Jacob Ness.

Leader: Brother W. S. Reed. Text: Romans 12:1.

We are only at the Conference through the mercy of God. You can make anyone believe a lie if you repeat it often enough. Repeat the Scriptures.

Tuesday A.M.

Song leader: Brother Russell Berkenstock.

Devotions: Brother Milton Cook. Text: Psalms 85.

God has blessed America and would continue to do so if her people had not forgotten Him. We have used and abused our natural resources. America was always extra special because it was founded for God. The nation is made up of individuals and since a chain is no stronger than its weakest link the nation is no stronger than its weakest individuals.

Bible Study. Teacher: Newton Jamison. Subject: Rest.



God created night for our own good but America does not use night for rest. The yoke is easy when Christ is on the other side.

First speaker: Brother Robert Carpenter. Subject: Recompense of Reward. Text: Hebrews 11:23-29.

If we had no hope of seeing God we would be miserable. Christ's reproach was borne outside the gate. Can we bear His reproach? We must have a place to go when we start out. Abraham obeyed yet he knew not where he went. We must have a vision afar off. If we believe we have a home it will show in our life. We must not look back when we put our hand to the plow.

Closing by Brother Alvin Chupp.

Tuesday P. M.

Song leader: Brother Martin Meyers.

Opening: Brother David Kegerreis. Text: I John 1.

We will only realize the true wonderfulness of God's sacrifice and Christ's love when we enter the pearly gates.

First speaker: Brother Eugene Kauffman. Text: Luke 15:29.

We compare ourselves with ourselves. Too often as Christians we're like the prodigal son's older brother. We lack the love and compassion needed to help others who have spiritual needs. When members stray from the fold it is like lambs getting out through a hole in the fence — this hole being in our love. We often make it hard for them to get back in. We turn cold toward them and do not offer encouragement to them when they might be willing to return. We sometimes lack friendliness just like the older brother. We should recognize our own weakness as well as our brother's. There is a river ahead that will be too wide and deep for us to cross without Christ's help.

Second speaker: Brother Emery Wertz. Text: Matthew 16:6.

If we have done God's will we will have no fear of the judgment. Here is the preparation room for over there. If you hate your brother here you can't do that over there; one of you won't be there. Whom say ye that I am? God's commandments given two thousand years ago are still necessary.

Are we having a spiritual famine? The prayer veil has stood for two thousand years but is becoming extinct. Have we the spirit within or are we following Jezebel? Are we selling out and then pretending we are okay? We blame it on someone else. I love the Lord with all my heart and soul, but I love the fish better. We will go into captivity of Satan when we neglect the Word of God. Today is the dressing room in which to put on the Word of God.

Closing by Brother Replogle.

The Bible is God's eternal truth. I am with you even unto the end of the world.

Tuesday Evening

Song leader: Brother Vern Hostetler.

Opening: Brother Frank Shaffer. Text: Job 29.

Speaker: Brother Harley Rush. Subject: Mission and Missionaries.

We need to show others by our life that Christ dwells within. Unless we are right with God we can unintentionally persecute the children of the Church. Where does missionary work start? The worker must have zeal for lost souls.

Paul gave his life and his all. The story is told of three soldiers who were shipwrecked and floated to an island where they found four of their buddies and Christian natives. They were all converted by the Christian natives.

The greatest adventure is proclaiming Christ to the world. Missionaries are the happiest people in the world. We are happy when we are doing what God commands.

Have we accomplished anything in our lives for Christ? God's work is carried on by devoted, consecrated Christians. Today is the day of salvation. Tomorrow may never come.

A young man had left home against his father's wishes. Finally deciding to return, he wrote his father, asking if he was welcome. If so, he was to hang a white rag on the oak tree which stood near the railroad track that passed his home. When he could see the tree his happiness knew no bounds; there were white rags hanging from many of its limbs as proof of his father's forgiveness. Our Heavenly Father is just as ready to forgive.

Closing by Brother Paul Myers.

Doctor's hold a conference to decide aid for physical sickness. Our Conference is a spiritual aid. We must obey doctor's orders to profit from them. We must obey Christ's orders to find relief from sin's sickness.

May God bless this Conference report and as you read it may those of you who were permitted to attend relive the inspiration and the help God gave through each day of the Conference.

The climax of the Conference was on Wednesday P. M. when Brother and Sister Larry Andrews' daughter was baptized in the edge of the beautiful lake near the tabernacle. She had given her heart to Christ and her hand to the Church at the close of the services on Tuesday evening. May God richly bless her young life.

— Sister Ruth Drake, 40278 Lincoln, Beaumont, California



He who is not grateful for the good things he has, would not be happy with what he wishes he had.

Our greatest glory consists not in never failing, but in rising every time we fall.

## CHILDREN'S PAGE

## GOD KNOWS

Gen. 4:1-16

Cain was the first son of Adam and Eve and Abel was their second. They grew up like other boys do and I suppose that because Cain was the older that he thought he should be treated with more respect than Abel. Now Cain liked to till the ground and grow crops that produced food. Abel liked animals and he was a keeper of sheep.

When it was harvest time for Cain he brought of the fruit of the ground for a sacrifice unto the Lord and Abel brought the best of his flock of sheep to sacrifice to the Lord. The Bible says that the Lord had respect unto Abel's sacrifice but unto Cain's offering He had not respect. This made Cain very angry and God talked with Cain about it and reasoned with him. God said, "If you do well you will be accepted but if you don't do well it is sinful." Being sinful means to disobey God and that is displeasing to Him. For some reason Cain's heart was not right with God. I think we can assume that he was a proud man and for God to accept his younger brother's offering and reject his was just too much. Cain became very jealous of Abel and hated him. One time when they were out in the field Cain killed his brother Abel.

Abel had been a good man and God loved him. Cain buried his brother's body so that no one would know what happened — but God knew. And the Lord said to Cain, "Where is your brother Abel?"

Cain replied to God, "I don't know. Am I my brother's keeper?"

Then God said, "What have you done? The voice of your brother's blood cries unto me from the ground."

Nothing is hid from the Lord and He told Cain He would curse the ground. When Cain tried to grow crops it wouldn't produce like it once did for him and possibly because of this he would be a wanderer over the face of the earth, continually trying to find a better place to farm.

Cain complained to the Lord that everyone that found him would want to kill him for murdering Abel so the Lord put a mark on Cain so that anyone who saw it would know that it would be wrong to kill Cain.

What a sad life Cain had. How much better to have asked the Lord to forgive his sin of pride and to have been accepted and respected like Abel.

— Brother Rudy Cover



## DANGER AND SAFETY

"Wherefore let him that thinketh he standeth take heed lest he fall," I Corinthians 10:12.

We are never in so much danger as when we have no fear. Self-confidence is always false confidence. The Apostle Peter said, "Although all men shall be offended, . . . yet will I never be offended." And yet before the cock crew he had denied his Lord thrice. Others have fallen from their steadfastness, and we may do so, too. We certainly shall do so if we trust in ourselves. The believer's safety is to be found in a sense of his own insufficiency, and a firm faith in God's all-sufficiency. God has promised to keep us from falling if we look to Him. But our trust in God must not lead us to neglect watchfulness for ourselves. We must take heed unto our ways; "be . . . sober, and watch unto prayer."

While we watch for ourselves, Christ watches over us; and while we pray for ourselves, He prays for us. When He warned Peter of his danger, and bade him watch and pray lest he enter into temptation, He said, "'Satan hath desired to have you, that he may have full confidence in Him who has promised to keep us to the end.

Stay nigh me, O my Saviour, stand, And guard in fierce temptation's hour; Hide me in the hollow of Thy hand; Show forth in me Thy saving power; Still be Thine arm my sure defense — Nor earth nor hell shall pluck me thence.

— The Christian Contender

WORRY — Prayer is an acknowledgement of faith; worry is a denial of faith. Prayer is putting my hand in God's trusting to His loving guidance; worry is withdrawing my hand, and denying His power to lead me. Prayer leads through the door of faith into the presence of God; worry leads through the door of anxiety into the darkness of loneliness and discouragement. If prayer rules the life, victory results.

— The P. H. Advocate



## GOD'S WAY FOR YOU

"Ye have compassed this mountain long enough; turn you northward" (Deut. 2:3).

We, too, should be intent on going God's way. If it leads through the valley, over the mountaintop, over rough or smooth roads, through many difficulties or few, God's way is ever forward. God has a plan and a purpose for all of us. It is up to us to let God direct us in His way.

God's plan includes growth from infancy to childhood, to youth, to maturity, to immortality. Ezekiel tells us that God says: "I . . . will 'do better unto you than at your beginnings'" (36:11). Life is meant for growth. It is not accident nor cruel fate that we find ourselves changing physically, mentally, or spiritually with the passing of time. Growth without life is impossible. Life without growth is a definite tragedy. It has been said, "If God had intended men to go backward, He would have given him eyes in the back of his head." Another has said, "There is no going back; our God is all-wise." He knew what man needed.

When we look back, we see that God was right all along. If we had followed Him, we would have made fewer mistakes. When He called Abraham to leave home and kindred, God knew the end from the beginning. Looking back Abraham could see that he did the right thing when he listened to the voice of God. His only mistakes came when he failed to trust fully in God. Don't let a failure to trust in God be the story of your life. In the process of following God, Job lost much, but we learn from the full story that the latter end of Job was better than the beginning. God sees the end from the beginning, so you are always safe in obeying Him.

The Chinese are noted for their wisdom. I have been told that they have five points on their compass — North, South, East, West, and the fifth point where the person is. How can one know North, South, East, or West unless he knows where he is?

We are all on our way somewhere. Some will be disappointed in the destination and some will get there sooner than they expect, but we will all arrive. Many things along the way may help or hinder but we are all on the way. We are moving, but it is important that we go forward with God. "Turn," God said. Man's way and God's way are often far apart. God is very wise, so let us take His way. If His way leads through a tunnel or across a river or through what seems a hard way, let us remember that His wisdom far exceeds ours. We are all moving, but the important thing is the direction in which we are going. We can never arrive at the desired destination, if we are going in the wrong direction. The poet has expressed it well:

One ship drives east and another drives west  
With the selfsame winds that blow.  
And not the gales  
Which tells us the way to go.

— Ella Wheeler Wilcox

God's way may not always seem easy, but regardless of the seeming difficulties, it is always best. The Psalmist said, "It is good for me that I was afflicted." Paul says "that all things work together for good to them that love God."

God hath not promised skies always blue.  
Flower-strewn pathways, all our lives through;

But God hath promised strength for the day,  
Rest for the labor, light for the way.

— Annie Johnson Flint

Keep on going God's way. It is right always. Peter tells us to add many things as we go along the way. Add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness charity.

— Vital Christianity



## NEWS ITEMS

### SOUTH FULTON, ILLINOIS

The Lord willing, the South Fulton Congregation plan to hold their annual Lovefeast services beginning Saturday, September 1, at 2:00 P. M., with communion services at 7:30 P. M. There will be services on Sunday also.

We would appreciate your coming and worshipping with us.

— Sister Martha Harman, Cor.

## OBITUARIES

### GLADYS MILLER

Daughter of Abraham and Eva Miller was born December 16, 1908, at Williston, North Dakota. She departed this life very suddenly November 2, 1972.

She accepted Christ as her personal Saviour and united with the Dunkard Brethren Church at an early age.

At the age of 7 years she moved from North Dakota to Indiana with her parents, spending most of her life in Indiana and Ohio. On October 14, 1970, she came to California where she enjoyed the past two years at the Winter Haven Home.

Surviving are one sister, Mary Osborn of Beaumont, California; two brothers, Paul and Sam Miller of Florida; four nieces and two nephews; and a host of other relatives and friends.

Down a road that's calm and peaceful,  
Guided by God's loving hand,  
She has gone upon a journey  
To a distant, brighter land,  
And although your heart is heavy  
With the sorrow you must bear,  
May it help to bring you comfort  
Knowing she is happy there.

Funeral services were conducted by Elder Hayes Reed from



Modesto, California.

### RUTH BUCKINGHAM

Susanna Ruth Fisher Buckingham was born April 12, 1909, at Perrysburg, Indiana, and departed this life at Lakeland, Florida, on March 16, 1973, at the age of 63 years, 11 months, and 4 days.

She is survived by her husband, Earnest; one daughter, Mrs. Eldon (Deloris) Flory of Bernville, Pennsylvania; two sons, Allen, of Lakeland, Florida, and Wayne, of Bernville, Pennsylvania; twelve grandchildren; one sister, Mrs. Velona Wells of Eaton Rapids, Michigan; two brothers, Clifford Fisher of Silver Lake, Indiana, and James Fisher of Eaton Rapids, Michigan. One daughter, Alice, preceded her in death.

Funeral services were held March 18, 1973, at 3:00 P. M., in the Old German Baptist Church, Lakeland, Florida, by Elder Glen Metzger and Brother David Kegerreis.

Graveside services were conducted by Elder Vern Hostetler at 3:30 P. M. on March 20, 1973.

Interment was at Brookside Cemetery, west of Scottsville, Michigan.



## DAILY DEVOTIONS FOR SEPTEMBER, 1973

### SOME "CANNOTS" OF THE BIBLE

Memory Verse, Gen. 24:50

Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good.

Sat. 1—Gen. 19:1-29

Memory Verse, Num. 23:20

Behold, I have received commandment to bless: and he hath blessed: and I cannot reverse it.

Sun. 2—Gen. 24:33-67

Mon. 3—Exod. 19:1-25

Tues. 4—Num. 22:1-35

Wed. 5—Num. 23:1-30

Thurs. 6—Num. 24:1-25

Fri. 7—Num. 35:1-34

Sat. 8—Josh. 24:1-28

Memory Verse, II Chron. 2:6

But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? Who am I then, that I should build him an house, save only to burn sacrifice before him?

Sun. 9—Judg. 11:29-40

Mon. 10—I Kings 8:1-30

Tues. 11—II Chron. 2:1-18

Wed. 12—II Chron. 6:1-21

Thurs. 13—Ezra 9:1-15

Fri. 14—Job 9:1-35

Sat. 15—Job 14:1-22

## Memory Verse, Job 14:5

Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass.

Sun. 16—Job 23:1-17

Mon. 17—Job 28:1-28

Tues. 18—Job 37:1-24

Wed. 19—Psa. 40:1-17

Thurs. 20—Psa. 93:1-5

Fri. 21—Psa. 125:1-5

Sat. 22—Psa. 139:1-24

## Memory Verse, Job 37:23

Touching the Almighty, we cannot find him out; he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

Sun. 23—Ecc. 1:1-18

Mon. 24—Ecc. 8:1-17

Tues. 25—Ecc. 10:1-20

Wed. 26—Isa. 29:1-16

Thurs. 27—Isa. 44:1-28

Fri. 28—Isa. 45:1-25

Sat. 29—Isa. 50:1-11

## Memory Verse, Psa. 40:5

Many, O Lord my God, are thy wonderful works which thou

hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

Sun. 30—Isa. 56:1-12

## Memory Verse, Ecc. 8:17

Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man seek to know it, yet shall he not be able to find it.

Isa. 50:2, Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.



## ADULT SUNDAY SCHOOL LESSONS FOR SEPT., 1973

Sept. 2 — The Lord God calls Samuel. I Sam. 3:1-21.

Sept. 9 — The Ark of the Lord is captured and taken by the Philistines. I Sam. 4:1-11.

Sept. 16 — The judgment of God being fulfilled. I Sam. 4:12-22.

Sept. 23 — The curse of God upon the Philistines for taking the Ark. I Sam. 5:1-12.

Sept. 30 — The Ark returned. I Sam. 5:1-12.

W. S. Reed  
Dallas Center,  
Iowa 50063

# BIBLE MONITOR

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## WALKING TOGETHER

O Master walk with me today,  
Lest from Thy will I'm led astray,  
The way is dark, the path obscure,  
Be Thou my light, help me endure,  
Though the road, with foes beset,  
Though labors hard, with rigors met,  
Victorious, I am sure to be,  
If Thou today dost walk with me.

Teach me by watchfulness and prayer,  
My cross, with fortitude to bear;  
And thus o'er sin a victor be,  
Walking with Thee, and Thee with me,  
So Master together we will walk  
And o'er my problems daily talk,  
With Thee confiring and confiding,  
I, in Thy sweet will abiding,  
'Till Thou in me my all shalt be,  
And Thou in me Thy likeness see.

—Selected



## SIGNS OF THE TIMES

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart ... But Noah found grace in the eyes of the Lord," Gen. 6:5,6,8.

Having recently seen statistics that reiterate the truths of God's Word we wish to bring a few of such statistics to our attention. The text points up the wickedness and depravity of man's heart. Gen. 6:11 tells us, "the earth was filled with violence." Jesus said, "As the days of Noe were, so shall also the coming of the Son of man be," Matt. 24:37. Paul, in writing to Timothy said, This know also, that in the last days perilous times shall come."

Ours is a nation professing respect for the laws of the land, yet it is a nation in which crime increases four times as fast as does the population. Ours is a nation in which fifteen and sixteen year old children have the highest arrest rate. Fear is emphasized by the fact that a third of its citizens feel compelled to keep firearms in the house for protection. There are approximately seventeen thousand gunshot deaths yearly which figures to be about two deaths every hour. We are reminded the Bible said long ago, "The earth also was corrupt ... and the earth was filled with violence." If there is any difference now it must be only a matter of degree.

It appears the flood gates of pornography have been opened wide. In almost any newspaper one picks up are to be found advertisements for X rated films. The emphasis is on sex in nearly all the household magazines, leaving little to the imagination of children.

The television set must bear a major portion of the blame for the trouble we are in. People sit in their homes and watch pictures that they would be ashamed to watch in public. Children may see murder committed on the screen. They see much of the seamy side of life which inevitably will affect their nervous system.

Television also provides a way of escape from the realities of life. The characters presented on the screen have an aura of mystery about them that can appear enchanting. A housewife who becomes bored can become an adventuress; a man, bored with his job can become one of the heroes of the screen. A constant viewing of the "make-believe" people could possibly cause some to feel more dissatisfied than ever.

Another sign of the times is war and rumors of war. This old world is well acquainted with war, having had but few years of peace throughout its history. Now we have even greater machines of warfare in the form of "smart bombs" which have fantastic accuracy. It is claimed the United States, Britain, Russia, France, and

China have fifty thousand atomic devices, with the United States having thirty thousand. Those thirty thousand represent twenty thousand megatons. Surely this is an awesome thing to contemplate. Is it any wonder that we hear of wars and rumors of war? "See that ye be not troubled: for all these things must come to pass, but the end is not yet."

Still another sign of the times is the cry for a one-world church. As the World Council of Churches assembled at Upsala, Sweden there were several Catholics present. Some were elected to the Councils Faith and Order Commission. The Pope also gave the Vatican first blessing. In this we see a lukewarm church, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Too many think heaven is here on earth. They think the world is getting better and all that is needed is more education and more maturity.

Dear Reader, this old world is headed for the judgment of God. The Bible says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." I recently read about a little girl who was walking past a cathedral as the clock struck the hour. But instead of stopping when it should, it kept on striking — 12, 13, 14, 15, 16, etc. She ran home alarmed saying, "Mommy, its later than its ever been before!"

It is later than it has ever been before. May God help us to read, study, believe, and accept Christ if we have not done so, that we may find grace in the eyes of the Lord.



It is impossible to take your pleasure in this world and after that to reign with Christ.

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## THE BIBLE MONITOR

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Send all subscriptions and communications to the editor.

WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.



## TACTICS

A battle is described in the 20th chapter of Judges that not only gives the story of that battle but figuratively shows some of the tactics that Satan uses against us. Battles are often won by tactics or ruses devised by the victors to overcome their foes.

The battle described here was fought between two groups of Israelites. The tribe of Benjamin was opposed by the other eleven tribes of Israel. The eleven tribes had been aroused to do battle by the malevolent deed of the men of Gibeah in murdering the wife of the Levite from Mount Ephraim by their abuse and assault upon her. When the Benjamites would not deliver the evildoers to be put to death by the other tribes, a state of war existed. Armies were raised by both groups and these armies were arrayed before the city of Gibeah, the site of the original sin. Not only this battle but the events leading up to this civil war clearly demonstrate that they were living in a day when "every man did that which was right in his own eyes."

The armies facing each other were of unequal size; the twenty-six thousand warriors of Benjamin were opposed by four hundred thousand Israelites. The army of Benjamin made up for its lack of numbers by its prowess in battle; amongst its ranks were seven hundred left-handed men who "could sling stones at an hair breadth and not miss." This prowess was proven in the first two days of the battle when the army of Benjamin was victorious, after inflicting serious losses upon the Israelites. The Israelites lost ten percent of their army in those two days.

Despite these losses the Israelites continued to seek the Lord's guidance so the third day of battle turned out far different than the first two days. The Israelites used new tactics and gained the victory. The entire three hundred and sixty thousand men were not set in the main array of the Israelite army; a number of them were detached to lie in ambush around Gibeah. The army of Benjamin was in high spirits from their two days of victory and confident they would again have success by following the same tactics.

When the battle was joined the beginning appeared much the same as on the previous days — the Israelites began to fall back — but more from design than necessity. As the Israelites retreated the Benjamites followed; consequently they were drawn away from Gibeah. When the Benjamites were far enough away that they could not easily defend the city, the Israelite "liers-in-wait" entered the city, slew the inhabitants and set the city afire. The smoke from the burning city which alerted the main body of the Israelite army that Gibeah had been taken also awed and disheartened the Benjamites when they realized the ruse of the Israelites. The disheartened Benjamites were now between two parts of the enemy's army and



great slaughter befell them in this pincher-like movement. Those who escaped death in this part of the battle were picked off like grain that is gleaned as they ran from the battleground. The Israelites inflicted great destruction upon Benjamin, not only in destroying the army and Gibeah but other cities in their possession. the new tactics used by Israel were instrumental in gaining their victory.

The tactics used in Israel's victory are much like the tactics used by Satan in gaining victories over Christians. Satan is a master of scheme, trickery, and tactics.

The Christian is much like the army of Benjamin facing the warfare that is always present. When Satan comes to us plainly seeking to tempt us away from Christ we are able to withstand his force for we clearly see the enemy and his desire. If a suggestion were to be made for us to do something illegal or immoral we would quickly and firmly resist and thus deal Satan a defeat. Satan does not come to the Christian head-on very often but rather he employs ambush as did the Israelites. He comes to us in devious and "innocent" ways to lead us slowly from our steadfastness. He tells us there is no harm in missing church once in awhile, in finding our friends in the world, in adopting a few of the styles of the world, in desiring modern methods in the church, in wanting riches and fame. By these and many other ways he comes to us, gradually drawing us away from Christ, away from the Church, away from the Brethren, away from the Biblical order, away from gospel plainness, away from dealing with sin. All Satan needs is a foothold to gain for himself the complete victory over us. The Israelites only needed a few "liers-in-wait" to capture Gibeah when the main force of the Benjaminites was drawn too far away. Death and destruction reigned when the defenses fell, so Christians cannot allow any of the defenses appointed of God to fall.

The song writer would remind us:

In the way a thousand snares  
Lie to take us unawares;  
Satan with malicious art,  
Watches each unguarded heart.

But of all the joys we meet,  
None so oft mislead our feet,  
None betray us into sin,  
Like the foes that dwell within.

We need to be very careful in our Christian life especially when we feel very self-sufficient for then it is that Satan often gains the victory over us and we fall. It may be a small thing that begins our downward course but then the few "liers-in-wait" were able to do what the four hundred thousand had been unable to do. "Where-

fore let him that thinketh he standeth take heed lest he fall." I Corinthians 10:12.

— Brother Milton Cook  
1309 W. Lynne Ave., Apt. # 3  
Anaheim, California 92802



## THE LOOK OF GOD

Our text is found in Genesis 16:13, "Thou God seest me." Hagar, Abraham's handmaid when dealt with in a harsh manner by Sarah, fled to the wilderness when she was met by the angel of the Lord. Through this meeting she was made aware of the all-seeing eye of God, and she said to the Lord, "Thou God seest me."

The following message is to remind us that the same divine look of God is focused on each of us, and He would have us come to the same conclusion as Hagar, that "Thou God seest me." Not just now and then, but at all times, and to know that God's divine look has within it all that we need. "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (II Chronicles 16:9). "For his eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves" (Job 34:21,22). "The eyes of the Lord are upon the righteous, and his ears are open unto their cry" (Psalms 34:15). "The eyes of the Lord are in every place, beholding the evil and the good" (Proverbs 14:3).

### The Look of God Is:

**Piercing and Searching.** The importance of this look of God is seen in I Samuel 16:7. The Lord had told Samuel to go and anoint one of the sons of Jesse to be king. If it would have been left to Samuel and the people alone to choose they would have failed, because they were only able to see outwardly. "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

In Hebrews 4:12 we have a verse about the Word of God that helps us to understand how piercing and searching the look of God is. "For the word is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Because God can see into every place, the darkest depths and recesses, we see His look as



The Look of Judgment. In Genesis 6:12,13 it says, "And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." That same divine look that determined judgment upon the old world will sometime soon determine that judgment against corruption and violence of evil men is again necessary. As it was in the days of Noah, all things will then be destroyed. May God in that day look upon us as He did upon Noah, "But Noah found grace in the eyes of the Lord." In order to find grace in the eyes of the Lord as Noah did, each one of us has to accept what God sees when He looks at our unregenerated hearts, and repent for "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one" (Psalm 53:2,3).

"And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily; so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians" (Exodus 14:24,25). If under the piercing, searching, and judging look of God, sin is determined and revealed in our lives, and we find ourselves "driving heavy," let us not flee from Him but also see in that divine look the same longing look of love that Peter saw when Christ looked at him after the denial. It was

A Look of Recall. "And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly" (Luke 22:61,62). When our cries are the expression of true repentance, when we look to Him in the bitterness of our sin, God is ready to look upon us with

The Look of Mercy. "And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them" (Exodus 2:23-25).

About two hundred years after this, Israel was again in bondage, having been delivered by the Lord into the hands of Midian. Because of the great impoverishment brought on them they cried unto the Lord. God reminded them of the former deliverance and how He had commanded them not to fear the gods of the Amorites, but they had not obeyed (Judges 6:1-10). God in His mercy called



Gideon to deliver Israel and looked upon him with

A Look of Strengthening. "And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" God is ready to look upon us with that same look of strength to enable us to do His will. Are we looking up to receive it? "Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us" (Psalm 123:1,2).

— Selected from The Christian Contender by Brother Willard Beam



## THE BLESSING OF A CONSISTENT CHRISTIAN HOME

The blessing of God is one of the prime motivations of the Christian life. I believe we are all aware that the blessing of the Lord is not ours because someone wishes it upon us, or because we live in a certain country, or because we have a reputable family life behind us. God's blessing in the Scripture always has an "if" attached to it.

In Leviticus 26, we have a vivid example of God's blessing based on a condition. Verses 3 and 4 say, "If ye walk in my statutes, and keep my commandments, and do them; . . . Then I will . . ." and follows with a catalog of blessings which He would pour out upon them. So we see that the blessing from God in our homelife, church life, social life, and more depends heavily on the response of the individuals involved.

Consistency indicates effort, activity, and labor to maintain and improve conditions to a given standard. Those of us who have had the privilege of being born and reared in Christian homes know that the consistency we felt there took time, toil, and tears.

What are we to be consistent with? Is here a platform on which we can be assured that we are consistent? This is the standard we have in God's Word. And I am convinced that to be consistent with the eternal verities of God in our homelife is no part-time job. God, in His Word, gives clear directions concerning the different aspects of the home. In Genesis 2:24, He speaks of the establishment of the home. In Ephesians 5, we see the duty of husbands and wives. The importance of religious training is emphasized in Deuteronomy 6:7. Ephesians 6:1-3 gives the children's part. We could turn to many more Scriptures to help us clearly see that when

each fills his place under God, His blessing is forthcoming.

With the constant bombardment of a sensual, unbelieving society endeavoring to undermine and destroy the very foundation of our homelife, we are called to consistency. Also with the endless variety of books, booklets, etc. on the home, child training, financial (?) matters and the like, many are confused and are losing contact with God's standard yet we have those today who will say they are consistent in their homelife but are departing from the clear Scriptural declarations.

One is appalled at the deterioration observed today in nominal Christian homelife. The very opposite of consistency is observed in the changing attitudes toward discipline, recreation, insurance, church leadership, and many other Bible principles.

Consistent Christian homelife does not just happen. It has its roots in the childhood homelife of husband and wife. We recognize that God's grace is sufficient to overcome a blighted childhood and have a Scripturally consistent homelife, but they must operate at a disadvantage. Impressions gained in the formative years at home prepared one for the responsibilities to be shouldered later in life.

Consistent Christian homelife also has its roots in a Christian courtship where God's will and way are sought after and found in the choosing of a life companion. We observe those who struggle with the severe handicap of a companion who does not share their concerns and convictions in regard to their homelife. The Christian home is built around the family altar with the spiritual ideals of life being the controlling influence in the everyday experiences as well as the overall plans of life.

With this as a background let us consider some of the blessings of a consistent Christian home.

1. This home has the blessing of unity as father and mother speak the same thing. We place this first because of its far-reaching influence in the home, church, and community.
2. There is the blessing of security in having a safe place to return at the close of a day at work, school, etc.; where one is welcomed and appreciated and when not at home, he knows he is missed.
3. This home has the blessing of assurance in knowing that whatever tomorrow holds, all is well. They are acknowledging Him in all their ways, so they know He will direct their path. Their time, ambitions, finances, family, health, their all is at His disposal.
4. May we cherish the blessing of a firm foundation from which to launch into each day and the unknown variety of experiences one faces.
5. Then we think of the blessing of rest in knowing that the Bible

is central in the home, and all else is judged in relationship to this. There must be consistency in avoiding the evaluation of problems and decisions in the light of man's reasoning rather than God's Word.

6. The blessing of equality is enjoyed as parents are consistent in not rearing the older children by one standard and then slipping to a more liberal one for the younger.

7. The consistent Christian home will enjoy the blessing of a clear vision of our heavenly home. Home should be a foretaste of heaven, but many have a warped concept of glory because of the inconsistencies they experience and observe in homelife now.

8. One of the important fruits of the godly home is the blessing of the propagation of the faith, in being able to reproduce in the following generation a homelife which, in turn, has God's blessing upon it. One is greatly encouraged today to see young people establish homes with the same consistencies as their parents, proving that there need not be a gradual departure from what the parents and grandparents believed and stood for.

These blessings and many more one might think of are ours only as we meet God's conditions, and in simple faith claim His promises. May our homes in the twentieth century be living examples of true Christian consistency. May we not hesitate at the scoffing ridicule that others may heap upon us, but may we live only to have the smile of God's blessing upon our home.

— David N. Wadel



**STANDING TRUE** — It is human to stand with the crowd, it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is Godlike to follow a principle, to stem the tide. It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle scarred apostle in describing his first appearance before Nero to answer with his life for believing and teaching contrary to the Roman world.

Daniel stood alone, but God stood with him and brought him through his trial of faith more than a conqueror. — Selected

**GOD SEES** — Perhaps at the Last Day all that will remain worth recording of a life full of activity and zeal, will be those deeds that were done solely beneath the eye of God.



## SYNONYMS OF THE SPIRIT

In John 14:16 of the Amplified New Testament are several synonyms that help us understand the nature and work of the Holy Spirit: "And I will ask the Father, and He will give you another Comforter (Counselor, Hepler, Intercessor, Advocate, Strengtheners and Standby) and He may remain with you forever."

The Holy Spirit is our Comforter. He can and will console in times of sorrow, distress, and failure. He brings a sense of peace in the midst of frustrating circumstances. What a comfort to know that the Holy Spirit dwells within us and is available for our every need!

The Holy Spirit is our Counselor. Jesus promised his disciples that when the Holy Spirit came he would reveal to them the meaning of his teachings (John 14:26) and he would guide them into all the truth (16:13). In many areas of our life we need counsel, so let us ask of God who through the Holy Spirit gives liberally to all (James 1:5).

The Holy Spirit is our Helper. This is reassuring because every person needs help at some time. As our Helper, the Holy Spirit works with us and we work with him. "The Spirit helps us in our weakness" (Rom. 8:26).

The Holy Spirit is our Advocate. He will take our case as an attorney before the heavenly Father. "The Spirit intercedes for the saints according to the will of God" (Rom. 8:27). There are times when we are unable or do not feel like pleading our cause before the heavenly throne; be assured that the Holy Spirit will do so if we are in contact with him.

The Holy Spirit is our Strengtheners. "You shall receive power when the Holy Spirit has come upon you" (Acts 1:8). This is our salvation because we are too frail to cope with our responsibilities and temptations. Paul's prayer for the Ephesian Christians was "that he may grant you to be strengthened with might through his Spirit in the inner man" (3:16).

The Holy Spirit is our Standby. When others fail or forget us, we can count on the Holy Spirit to stand by us. He will not forget us during trials, disappointments, sickness, or death. The Holy Spirit is of divine and eternal essence. He is reliable at all times and under all circumstances. Jesus assured his disciples of the coming of the Holy Spirit and said to them that the Holy Spirit will "abide with you forever" (John 14:16). He is the Standby of all sincere Christians.

These synonyms only partially describe the Holy Spirit and his functions. He is all these and more. And best of all, we can have the Holy Spirit abiding and active in us.

— Sel. from Vital Christianity

## O BOY! AND HIS COUSINS

"O Boy, did we have a good time!" So came the words upon the ears of the editor from the lips of a girl who had just returned from having a pleasant social time with a group of other young people. In turn he inquired, "Why not, O girl?"

"My goodness, wasn't that a heavy rain? It simply poured down! Whatever will the people do who live along the rivers? Goodness, me, they will be flooded out!" And so the excited woman of the house, gave expression to her feeling relative to a heavy thunderstorm which had just passed over the countryside.

"Judas priest, was that some close game!" So said a young fellow just returned from the game.

"Gee, what a swell time we had tonight!" said a young boy in commenting upon a class meeting which he attended.

"Gosh, but that was a big one," said the fisherman.

"Doggonit!" said the farmer as he missed the nail and the hammer went into the windowpane.

And so one might continue almost indefinitely, enumerating cousins to "O boys," which are used in common conversation of church members and Christians according to observation. I recall visiting in a home where the conversation of a returned missionary's young wife was constantly interspersed with slang of this kind. Every word of slang struck my ears with a bang, and made a forceful impact upon my mind which was quite disturbing. And yet she is missionarily inclined and the wife of a minister.

All the expressions given thus far have been spoken by persons who are Christians or claim to be. This is language used by those who have accepted Christ as their Saviour, and have affiliated with the church.

And the frequency with which one hears such expressions and the freedom of the use of them without a sense of embarrassment is an indication of a very questionable practice among church people. To our mind it is something which should give more than ordinary concern, because such expressions are not indicative of the appreciation of Jesus the Saviour which a child of God should have.

Let us look at the meaning of a few of these words. Gosh and Golly are but euphemisms of God; the words actually mean God and are by Webster designated "minced oaths." The words Gee and Geez actually mean Jesus, and are also minced oaths. Any Christian who actually knows what such words mean will certainly not use them under any circumstances, for they are taking the name of the Lord in vain. And such speech is sin!

Darned, darn, and damnation, are simply other euphemisms of damn, damned, and damnation.

The person who uses "Gosh darn," is cursing and swearing with



a certain polish given the ugly words used by the wicked. Yet in the sight of God and to His ears the use of such language can be nothing but wicked and sinful.

There is no occasion for the Christian to use anything other than reasonable adjectives to emphasize the thought which he or she desires to express. Interjections which are appropriate can rightly be used but there is no place in the language of the Christian for "goodness, mercy, and gracious," etc., as exclamations. And if there is no room for unnecessary words, then there is certainly no room for minced oaths and near-curse words at any time.

The Lord made it very clear that "every idle word that men shall speak they shall give account thereof in the day of judgment," Matt. 12:36. And the Word makes it clear also that Christians are judged by their speech as well as their works, "for by thy words thou shalt be . . . condemned."

Using God's name for emphasis, the Bible states is sin. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain," Exodus 20:7.

"Swear not at all . . . but let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil," Matt. 5:34,37. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest you fall into condemnation," James 5:12.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain," James 1:26.

And it is important that the Christian does bridle his tongue, and exercises self-control over this member which is so difficult to regulate.

One thing is obvious to the Christian who realizes the gracious work which the Lord has done for him by bringing salvation into his life; he will do no one thing that will bring dishonour and disgrace upon his Saviour. He will furthermore, praise and adore His name and give testimony through his life and language that Jesus is the preeminent One to him. And if such be the case, all unnecessary words, minced oaths, near-curse words, and profanity will not be used. The Holy Spirit is ready to help the Christian who has a conscience on this matter!

As young people, may we raise high the banner "Clean Speech," and may each one do his part by example to keep all speech clean so as to bring no dishonour to the Lord.

We recognize there is a considerable degree of difference between "O boy, gracious, mercy" and a host of other words like these, and such words as "gosh, darn, gee," etc. These latter are entirely uncalled for, and are very indicative of the character of the persons



who use them.

One might summarize speech as follows, and classify people according to it. (1) Clean speech without the use of slang or unnecessary exclamations. (2) Speech that carries exclamations and words of emphasis of the innocent but the unnecessary kind, such as "O boy," etc. (3) Speech that uses minced oaths or near-curse words for emphasis, and which are vulgar in their meaning and actually cursing in their effects. (4) Swearing and the use of profanity which is so prevalent among worldly and wicked people. The ideal is class number one.

Everyone of us who have named the name of Christ as our Saviour should endeavor by the aid of the Holy Spirit to cultivate clean speech to His honor and glory.

— Selected from August 1945 Bible Monitor



## CHILDREN'S PAGE

### WALKING WITH GOD

How would you like to live to be 900 years old? We don't think of living that long, do we? People we know very seldom live to be 100. But long, long ago people lived to be very old. Adam lived to be 930 and the oldest man the Bible tells about lived to be 969. His name was Methuselah. The father of Methuselah was called Enoch and he was 65 years old when Methuselah was born. The fifth chapter of Genesis tells of several men who lived to a great age. Enoch didn't live as long as the other men recorded here. He only lived for 365 years.

The Bible says that Enoch walked with God and God took him. In the letter to the Hebrews the apostle Paul says that by faith Enoch was translated that he should not see death and was not found and that he pleased God.

Do you know what it means to walk with God? I think it means to have God for our best friend. If you have a friend that you like very well you want to do things that will please your friend, don't you? Well that's the way it was with Enoch. He loved God and wanted to be close to Him. It got so that Enoch loved God so much and God loved Enoch that God took him to heaven. And Enoch didn't have to die.

Jesus says, "If you love me, keep my commandments." If we do what Jesus tells us, it shows to Jesus we love Him and are trying to please Him. And even if we do die Jesus has promised that those who love Him will have a home in Heaven. "In my Father's house are many mansions." — "I go to prepare a place for you." — "And I will come again and receive you unto myself; that where I am, there you may be also."

Walking with God is worth-while. It is the best way to live here and it will be much better in heaven. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

— Brother Rudy Cover

\* \* \* \* \*

## NEWS ITEMS

### WAUSEON, OHIO

The Lord willing, the revival meetings at West Fulton will begin September 30, 1973 and continue for two weeks.

Elder Jacob Ness of the Shrewsbury Congregation, Pennsylvania has consented to hold these meetings for us.

You are invited to come and worship with us at any time. Please pray for these meetings.

— Sister Leola Beck, Cor.

### NOTE OF THANKS

I wish to thank all the brethren, sisters, friends, and relatives for the beautiful birthday cards, letters, and gifts that helped to make my day more enjoyable. Thanks again for all these remembrances.

— Sister Naomi R. Hartz

### OBITUARY

#### JOHN HINES

John William Hines was born December 24, 1877, in Wayne County, near Clinton, Ohio, and departed this life at a rest home, on August 9, 1973, at the age of 95 years, 7 months, and 15 days.

When a young man he enlisted in the army and served during the Spanish American War.

On September 16, 1899, he was united in marriage to Clara Susan Goodenberger of McDonaldsville, Ohio, to whom he was married 56 years.

He united with the Dunkard Church on January 7, 1900, being a member of the Orion Congregation at the time of his death.

He was preceded in death by his wife, Susan; a son, Gilbert of North Canton; and one daughter, Mrs. Miriam Workman of Massillon, Ohio.

Surviving are a daughter, Mrs. Arthur (Rachel) Domer of the home; a son, William of Massillon; 18 grandchildren; 43 great-grandchildren; 4 great-great-grandchildren.

Funeral services were conducted at the Lewis-Karlo & Sons Funeral Home by Elder Paul R. Myers, with burial in the Pleasant Valley Cemetery near North Canton.

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Samuel Bross  
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# BIBLE MONITOR

VOL. LI

SEPTEMBER 15, 1973

NO. 18

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## NEVER ALONE

When you chance to be discouraged,  
Wond'ring if someone does care,  
Just remember God is Father  
As His child you are His heir.

In your illness angels guard you,  
Pillow prayers your God doth hear;  
At the lonely hour of midnight,  
Christ, your friend, is always near.

Trust Him then in all conditions,  
Face the future unafraid;  
Hope in God with faith unyielding,  
Often bring the needed aid.

Build your faith on firm foundations,  
God still lives upon His throne;  
And His presence gives assurance  
That we never are alone.

—Selected

## THE FRUIT OF THE SPIRIT

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit," Gal. 5:22-25.

The New Testament teaches that when a person believes in Christ and meets the conditions of salvation, the Holy Spirit comes to live in that person. If so, we expect that person's life to be different. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." No man can consistently produce these qualities by his own efforts—they are brought about by God living in us. The flesh is flesh; the Spirit is Spirit. Therefore the necessity of being born again.

Now let us look at our life in relation to God. The first characteristic mentioned is love. Among the human race, love is exhibited by a desire for the welfare of others. But God's love for us is a far greater love. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," Rom. 5:8. We deserved eternal punishment, but He died for us that we might have life and that more abundantly.

The second quality mentioned is that of joy. This joy is that put in our hearts by the Holy Spirit. We sing, "you may have the joybells ringing in your heart." Peter writes of joy unspeakable and full of glory." Such joy as the Christian may have is not necessarily due to favorable circumstances. Paul and Silas prayed and sang praises while in prison. Neither is such joy due to possessions. God intends for His people to be happy.

The third characteristic relative to our relationship with God is that of peace. We would define that as a state of calmness or harmony with God. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus," Phil. 4:7. God made peace through the blood of the Cross, therefore as we appropriate this unto ourselves, we may have peace. Through Him we may have serenity and confidence.

Now let us examine somewhat our relationship with our fellowman. We may define longsuffering as patient endurance under provocation. It is true sometimes there are those who try our patience. But it is also true that when we are at peace with God we can be more patient with our fellowmen. "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye

should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed," I Peter 2:19-24. It is not human nature to suffer for well-doing and to take it patiently, but it is thankworthy.

Gentleness is another valuable characteristic as we come in contact with others. In it is the thought of consideration and courtesy activated by love in the heart. It is the opposite of rudeness. Jesus was gentle as He went about healing and doing good. The Apostle Paul was another example for he had an affection for the Thessalonians. He said, "we were gentle among you, even as a nurse cherisheth her children," I Thess. 2:7.

Still another attribute we should have relative to our fellowman is that of goodness. Perhaps we could term it as love in action. The Apostle Paul writing to the Corinthians indicated we are to abound in every good work. Then, too, we are to do good to all men especially those of the household of faith. How do we measure up?

Finally, there are three characteristics that apply to ourselves. The first is faith. If we have faith then we shall be faithful. Faithfulness and obedience are inseparable. God is faithful and we can trust Him. Furthermore, if we have His nature we, too, can be trusted, otherwise we bring reproach upon his name. It is required of stewards that they be faithful. We also have the promise if we are faithful unto death we shall be given a crown of life.

Another personal characteristic Christians should have is meekness. To be meek is to be submissive and teachable. The Bible tells us Moses was the meekest man in all the earth. Meekness and humility are very closely allied. The Christian should have an humble

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Send all subscriptions and communications to the editor.

WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

PAUL R. MYERS, Assistant Editor: Box 117, Greentown, Oh. 44630.

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.



view of himself and his capabilities. We are to receive with meekness the engrafted Word which is able to save our souls.

The last of the nine fruits of the Spirit is temperance. To be temperate is to maintain self control or to be moderate. We generally regard temperance as pertaining to food or drink. But we can be intemperate in almost anything. Obviously, we should totally abstain from all things that are evil.

There is no law against exercising these virtues—rather they are above and beyond the law. These fruits cannot be acquired by our own efforts; they must be produced by the Holy Spirit. May God help us to live in the Spirit and to walk in the Spirit.



## SCARECROWS—THE MAN OF ONE TALENT

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth. . ." Matt. 25:24, 25.

A certain man tells us that one morning in the course of a walk he came upon a lovely garden. In the center of this garden was a strikingly ugly scarecrow. Its shabby garments hung about it in horrid awkwardness; its arms were outstretched as if to gather to its embrace any hapless individual who would dare to trespass upon the premises. But what filled him with amusement was this: a black-bird was sitting upon each of the arms of this scarecrow. The two had been triumphantly down at the strawberries at their feet. They had already had a banquet, and would enjoy another as soon as their hunger demanded it.

But not all the birds he saw were in the berry patch. Some were chirping disconsolately from the fence and treetops near by. They longed to dine on those juicy strawberries, but they were not getting a single one. The reason was, they were afraid of that terrible figure that stood guard in the center of the garden.

The Scriptures abound with scarecrow stories. Perhaps one of the best is found in this twenty-fifth chapter of Matthew, concerning the Lord's servants and their talents. There are three characters in this story. Two of them are purposeful, and engage in strenuous and intelligent endeavor. On the day of reckoning they came forward, each having doubled his original store. They receive warm commendation. But the third man makes no effort. He wins no praise, no word of commendation from his master. He turns out a pathetic failure.

Why the difference between these men? Why the difference between the birds? While the two were feasting sumptuously, a third sat and starved in a near-by tree. We call him foolish, for the simple reason that he allowed himself to be robbed of a most coveted prize by a harmless scarecrow. He was too cowardly to claim his privileges. He permitted himself to be cheated by groundless fears. Of the same type was the man with one talent. He did not fail through lack of opportunity, or of ability, but because he was afraid. He was defeated by a few scarecrows.

What were some of the scarecrows that robbed this servant?

First, there was the scarecrow of his own seeming littleness. He was proud of his one talent until the day he met a man who had two, and later a man who had five. Then he decided that these men were more capable than he. If he had talents, he would do big things himself; but since he had only one, there was no use to try. Many people have been frightened into utter uselessness by the thought of their own insignificance. They feel that if they could sing as well as an opera star, or preach like Paul, or if they had Henry Ford's wealth, they would turn the world upside down. But inasmuch as they are what they are, they will do nothing at all. This is the scarecrow that kept the ten spies out of the land of Canaan. "We were in our own eyes as grasshoppers." Such Christians would do well to remember that we will not be judged according to our accomplishments, but according to our faithfulness. We will not be questioned as to what we would have done with ten talents, but as to what we actually did with one.

A second scarecrow that this man saw was that of unfavorable circumstances. If he were living anywhere but where he was, he could easily make two talents. If he were living yesterday or tomorrow instead of today, he could do something. But since he was living where and when he was, he had no chance. Just so some of us wait, and throw away our present opportunities, because we wish for more favorable circumstances.

A third scarecrow that confronted this man was a mistrust of his lord. "I knew thee, that thou art a hard man. . . ." In other words his master is not fair and just. He is not going to give him a square deal. Too many feel this way about Jesus Christ. We hear His promises, but refuse to accept them as true. We fear that He has set for us a task we cannot accomplish, one that is beyond our feeble strength. So we mistrust our Lord, forgetting that as we but dare to step out by courageous faith we shall find that He will not fail us.

These scarecrows kept this servant from doing anything, and he finally caused him to lose everything. He went to the grave no larger than he was at the day of his birth. He never served in the slightest degree. He began, continued and ended utterly useless.

What are we to do with our scarecrows? Our friend said if he

were a bird, he would make it his business to light on church steeples and high places and look in every direction for scarecrows, because a scarecrow is an indication of something desirable, a summons to a feast. So we ought to use our scarecrows. It is easy enough to drift along in our Christian life. But when we determine to cotunt as we ought to count, there are hardships to be faced. To set ourselves to be Christian in a very real sense will mean to face the terrifying scarecrow of self-denial. "If any man will come after me, let him deny himself. . . ." And yet, this is a guidepost to life. It is only as we lose our lives that we shall find them again.

Having used our scarecrows as guides to desirable spiritual realities, our next step is to defy them. And if we do, we shall make the same discovery as the two blackbirds—that scarecrows are utterly harmless. They cannot hurt; they can only frighten. We fear ridicule and criticism, but they cannot harm us. We dread death, but for the Christian, death is merely a guidepost into the eternal gardens of God.

May God give each of us victory in the conquest of Satan's scarecrows.

—Selected from Christian Monitor



## SOUND DOCTRINE

II Tim. 4:3, "For the time will come when they will not endure sound doctrine." While much has been written in the past on this, we feel pressed to explore some Scriptures in regard to who this is written to, and why.

The first and second letters to Timothy from the apostle Paul, as well as the letter to Titus are more personal letters than are the other books in the New Testament. The fact they were personal, does not diminish the lesson for other believers and Churches.

This same teaching was also given by the Lord as recorded by the apostles, as well as by apostolic letters. Doctrine as defined in the dictionary is, "that which is taught or set forth for acceptance or belief; the principle or dogma of any Church, sect or party." This is enough to see that doctrine may be sound and good, therefore advisable or it may be false, strange, of the vanities of the devil, and to be avoided.

To be sure which type of doctrine is safe, and therefore sound, hear the words of Jesus in St. John 7:16, 17: "My doctrine (teaching) is not mine, but His that sent me. If any man will do His will he shall know of the doctrine, whether it be of God, or wether I speak of myself." Of this we must be sure, the adversary has doctrines



too, which is the "doctrines of devils," I Tim. 4:1.

We are concerned in this, that we have possibly considered these things to be in the world, not knowing they may be among us. The first example of the doctrine of devils, is found in the third chapter of Genesis, and should be classed as misbelief. In other words the serpent caused Eve to take the wrong impression. This of course was the forerunner of all doctrines of devils. How many of the sins of today, both in the world and among professors, could be laid at the door of misbelief. In our own lives we would desire to be more alert to the dangers of this doctrine of misbelief, or to the fact that maybe nearly right will do. This is not sound doctrine. For our God is an exacting God. When the first murder was committed, there was knowledge of an acceptable sacrifice and this was sound doctrine. The doctrine of misbelief had influenced Cain to the point, he failed to offer the right sacrifice and therefore became wroth when it was not accepted, and sought opportunity and slew Abel.

This attitude produced generations of people living in discord with God and rejecting His sound doctrine, until God could forbear no longer. Noah found favor with God, and was a follower of sound doctrine, as he accepted the bidding of God to prepare an ark for the saving of souls. After the cleansing of the earth, man began to multiply until the doctrine of self-esteem again caused them to start a tower which they said would make unto them a name. This also is an unsound doctrine, but which has influenced many, many people ever since.

Could any of us say that we have never been guilty of the doctrine of self-esteem? The apostle wrote: "let each esteem other better than themselves." Phil. 2:3. This is sound doctrine as I Peter 5:6 also states, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time. Casting all your care upon Him, for He careth for you. Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

The confusion of tongues was the penalty the Lord applied because of the doctrine of self-esteem; and this was followed by a man of sound doctrine who was accounted as the father of the faithful. The sound doctrine of faithfulness was a preparation for the fulfillment of the promise in the Garden, i.e., the seed of the woman shall bruise the serpents head. This promise was sound doctrine and became a pillar in the lives of faithful men and women from that time forward.

We shall purposely, to conserve space, refrain from the various doctrines that could be mentioned in the afflictions of the faithful ones, but we must tarry at the doctrine of unbelief, which caused the forty years wanderings in the wilderness. For which cause the Word says "they could not enter in because of unbelief." However, Joshua and Caleb, guided by sound doctrine, were among those entering

the promised land. How many times we are beset with this doctrine of unbelief in our day, and fail of many blessings because of this?

When the promised Messiah came, who was a living example of sound doctrine, He said, "My doctrine is not mine, but His that sent me." We find the devil using his doctrines at the very beginning. In the three great temptations, when Jesus was in the wilderness, the devil exerted his influence in the doctrines, which we will term: under-confidence, over-confidence, and other-confidence. The doctrines were overcome by our Lord, leaving us an example.

The doctrine of under-confidence, either as it pertains to God or us, is very evident in our time. Paul wrote in tones of despair as he recognized his fleshly weakness when he said, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24. His answer comes through clear in Phil. 4:13, "I can do all things through Christ which strengtheneth me." Paul wrote in I Cor. 11:28, "But let a man examine himself, and so let him eat of that bread, and drink of that cup." This was the acceptance of the doctrine of under-confidence, but recognizing our unworthiness without the help of the Lord, and the gaining of confidence through Him as our intercessor, to perfect us after we have done what we could, and in the faith that He has power to make us worthy.

The doctrine of over-confidence, is possibly much more in evidence as the ease of living has contributed largely to its spread. This doctrine reached a climax in the church of Laodicea, Rev. 3:17, "Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

How many times do we hear today that baptism is not necessary? and that once saved, always saved? that the blood of Christ cancelled all of our sins? These are a few of the deviations caused by the doctrine of over-confidence, and many are they who fall for the doctrine of an easier way. The doctrines of "all grace" and of "all works" are equally as dangerous along with that of "all faith." James 2:17 testifies this, "Even so faith, if it hath not works, is dead, being alone. . . thou believest that there is one God: thou doest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?"

The doctrine of other-confidence is probably the most evident, and the law saw this ahead when it was commanded that those people should have no other gods beside Him. Paul saw this danger when he wrote in I Tim. 1:3, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do." We exhort all to read Gal. 5, which gives doctrines of devils as Paul classes them in I Tim. 4. as referred to earlier. Quote: "Now the Spirit speaketh expressly, that in the latter



times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. . . . Take heed unto thyself, and unto the (sound) doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

How do our lives and practices correspond with the teaching of Paul in his letter to Titus? Note how he started with bishops, "For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers." How do we measure up to this, or has the doctrine of other-confidence affected us?

Titus 2:1, "But speak thou the things that become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good obedient to their own husbands, that the Word of God be not blasphemed." Where does the doctrine of other-confidence manifest itself more than in these above things? Think of the broken homes and misery from the lack of the above sound doctrine, where women have left the care of their children to others in lust after material gain. The effect of this is being heaped upon our nation, and can we as a fraternity, claim freedom from some of it? What about the parents who encourage their children in worldly sports and school activities, where the flesh is glorified and the spirit to exceed and excel is abounding, where they crown young men kings, and young women queens? Crowned as Miss town, or state, or nation? etc. Could it be they be led away until they are crowned in such a manner as to miss heaven and being unworthy will be cast out?

Rev. 21:7, "He that overcometh (the false doctrine of other-confidence) shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." But let us be ready for the next message following that when John was shown the bride, the Lamb's wife.

II Tim. 3:1, "This know also, that in the last days perilous times shall come." Look at the list of doctrines here enumerated which follow and are to be classed as that of other-confidence. A Negro



man in Washington, D.C., (whom I had never met before) said, "Could it be we are about to the close of the last day of the last days?" We are compelled to say it is very possible, in view of prevailing conditions, where life and property are in hazard, and the spirit of free love, and permissiveness abound on every hand.

As a conclusion let us consider II Tim. 3:12-17, "Yea, and all that will live Godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

—Selected from The Vindicator

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## **SOUTH FULTON**

### **SOWING AND REAPING**

Sermon by Brother Sherman Reed

We read the Word and consider its source and know that it is God speaking to us. Then we wonder how well we have prepared ourselves for understanding it, how well we will be molded into the being that we should be.

Paul wrote the words to the Galatians but they were revealed to him through the Holy Spirit. In chapter 6, verse 8 he tells them, "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Did you ever consider that everyone is sowing seed? In natural things such as a garden we can sow vegetable or flower seeds, but we don't have to reap the produce if we so desire to leave the plants untended.

The Spirit is different; what is sown shall be reaped. There is no way around it. If we sow to the flesh we shall reap corruption. If we sow to the Spirit we will reap life everlasting. That is something we should diligently consider.

What kind of seed are we sowing? In the parable of the sower (Luke 8) a sower went out to sow his seed. Some fell by the way-side, some on a rock, some among thorns, and other fell on good ground.

The seed is the Word of God. It falls on everyone, whether it brings forth fruit or not is not the fault of the sower. The way side are those that hear and the Devil takes it out of their hearts lest they should believe and be saved. Those on the rock are the ones who receive the Word with joy but have no root, believe for a while, then fall away into temptation. Those among thorns hear the Word, go forth and are choked with cares, riches, and pleasures of this life and bring no fruit to perfection. Those on good ground are they who in honesty and goodness hear the Word, keep it and bring forth fruit with patience.

No matter where we are we are sowing seed by the deeds we do in this life. If we sow in righteousness we shall reap good fruit. It is sad to think that too often professing Christians are mocking God by their deeds.

What is mockery? It is professing to be what we are not. People forget and they are too shallow in their belief and have little knowledge of the Word of Christ.

Jesus speaks in Matt. 16:18, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Jesus granted authority to His church for unity in the faith.

We should be warned not to make mockery out of the church and its doctrines. ". . . And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." If we do not obey God's Word we are mocking. If we sow mockery we will reap corruption. What is corruption? It is the death of the soul.

Gal. 6:9, "And let us not be weary in well doing: for in due season we shall reap, if we faint not." Give consolation and encouragement to fellow church members. If we preach salvation and results are not forthcoming we are not to faint for in due season we will reap if we sow in righteousness. There is nothing a true preacher enjoys more than to see sinners converted and drawn into the church.

Jesus called helpers to preach His gospel. He went to fishermen, the poorest of people. He told them, "Come ye after me, and I will make you to become fishers of men." When we think of fishing we think of bait, nets, and other equipment. Are we good fishermen?

I think of the hundreds accepting Christ under the preaching of the great modern evangelists—if they are really brought to Christ. What kind of bait are they using to catch such vast amounts of human fish and we can't?

But something is wrong—what is it? They are sowing to the flesh that is they are preaching what people want to hear, rather than the gospel truth. II Timothy 4:4 says they "shall turn away their ears from the truth and shall be turned unto fables." Gal. 6:7, 8 warns us, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

If we sow to the flesh, what are the fruits thereof? Gal. 5:19-21, ". . .Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

The fruits of the Spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Are we producing fruit of the Spirit or of the flesh?

We are often forgetful. Peter says to the early Christians, "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts," II Peter 3:1-3.

If ever there was a time the seed of the Spirit needs to be sown it is now. Evil things have been exposed to our eyes in public that the Bible flatly condemns. So much evil has been displayed before our eyes and ears that it doesn't seem as shocking as it used to. When our mind is renewed and stirred up as Peter teaches, the sinful picture of the world is revealed to be as bad as it ever was. It is just as sinful, just as black and disgraceful today as it was in the days when the apostles were preaching to the early Christians.

Therefore I trust we realize we are seed sowers. When we sow to the flesh, are we sowing in hope to reap that corrupt harvest? No one hopes to reap such a harvest, but it is going to take place if we sow it. If we want to reap the harvest of righteousness we must sow the seeds of the Spirit—love and joy and peace.

Some people read no Bible other than Christians. If they read us are they reading a message that points them to salvation?

—Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Illinois



**WHEN TO BE ALARMED** — If you find yourself enjoying any book more than your Bible, or loving any person more than Jesus Christ, or seeking fellowship of men more than of the Holy Spirit, or coveting any pleasure more than prayer times, or reverencing any house more than God's house, or being satisfied at any table more than at the Lord's table, or delighted with any prospect more than the return of the Lord Jesus THEN be alarmed!





## ONLY ONE WAY

A godless education is certain to come to disrepute sooner or later. It lacks a foundation and will fall. Science does not provide a final remedy for anything that would make the world better. That discoveries of modern science have placed into the hands of man weapons altogether too dangerous to be intrusted to those who feel no responsibility to their fellow man or to God. Man's plans for making the world better have been tried through the centuries and found wanting. They are attempts to redeem the world by leaving out of the plan the Great Redeemer; plans for peace without the Prince of Peace; plans for a new creation without the Creator! Without God there would be really nothing worth living for in this imperfect world. Neither science nor any other human achievement will ever give eternal life to anyone. Only Jesus the Christ, the Son of God, can do this.

The P. H. Advocate



## NEWS ITEMS

### PLEVNA, INDIANA

The Lord willing, the Plevna Congregation will hold their revival meetings October 7 through October 21, beginning with a Harvest Meeting. Elder Hayes Reed will be the evangelist. Elder Harley Flory will deliver the Harvest sermon.

Our Lovefeast services will be Saturday, October 20, beginning at 10:30 A.M., with afternoon services at 2:00 P.M., and the Lovefeast at 7:00 P.M.

We invite all to come enjoy these services with us.

—Sister Ruthanna Lilly, Cor.

### SAVAGE RIVER VALLEY, MARYLAND

Brother Virgil Leatherman of Littlestown, Pennsylvania came into our midst at Broadwater Chapel Congregation for an eight day revival meeting, from June 30 to July 8.

Brother Leatherman's wonderful and timely messages were inspiring and uplifting to all. The attendance was good, although there were no additions to the church at this time. We pray the good seed sown will take root and bring forth fruit in due time.

We were glad for the presence of Sister Leatherman throughout the meetings. We pray God's blessing on them as they labor in the Lord's work.

Saturday P.M. we met for Lovefeast. Elders present during the

afternoon and evening were James Kegerreis, Howard Surbey, and Jacob Ness. Brother Leatherman officiated.

We were glad for all the visitors and invite each one back again.  
May we all strive to do the Master's will is our prayer.

—Sister Bertha Dorsey, Cor.

### **MARRIAGE**

REED — SWIHART

Sister Mary Jane Reed, daughter of Brother and Sister Kyle Reed, Minburn, Iowa, and Brother Roger Swihart, son of Elder and Sister Roy Swihart, Goshen, Indiana, were united in marriage on Saturday, July 21, 1973, by Brother David Skiles. They are making their home at Route 1, Quinter, Kansas 67752.

### **NOTICE**

Anyone needing credential blanks, I now have a good supply.

—Elder Harley Rush, Sec. General Mission Board

### **OBITUARY**

MARY ELIZABETH (LAVEY) HEISEY

Daughter of Michael and Martha (Rarick) Lavey, was born on January 31, 1897, in Miami County near Bradford, Ohio, and departed this life on August 5, 1973, at the age of 94 years, 6 months, and 5 days.

She was united in marriage on March 15, 1915, to Orien Elmer Heisey. To this union was born one son and one daughter.

Early in life she was baptized into the Old German Baptist Church and remained faithful until the Lord called her home. After taking ill she called for the anointing service and we believe she gathered much comfort from it.

Preceding her in death was her husband and one granddaughter.

She leaves to mourn her departure, one daughter, Mrs. Bernard (Edna) Flick of R. 1, Union, Ohio; one son, William, and one stepson, J. D., both of Bradford, Ohio; 10 grandchildren; 4 step-grandchildren; 6 great-grandchildren; 12 step-great-grandchildren; and 1 step-great-grandchild. Also many more relatives and friends.

Funeral services were held August 8, at 2:00 P.M., at the Oak Grove German Baptist Church by the home ministers. Burial was made in the Sugar Grove Cemetery by the side of her companion to await the resurrection morning.

—The Family



## CHILDREN'S PAGE

## TOO WICKED FOR GOD TO SAVE

Genesis 6

After Enoch was taken to heaven his son, Methuselah, had a son Lamech and Lamech had a son called Noah. It was in Noah's time that the wickedness of man became very great. There were giants on the earth at that time. It seems that mankind became so wicked and sinful that they forgot all about God who had made the earth and had given them a good place to live and food to eat. God said that His spirit would not always strive with man, but that He would let them live another 120 years. God was so sorry that He had made man and it grieved God in His heart; but man became so sinful that God determined to destroy man from off the face of the earth.

Now Noah was a righteous man, he walked with God like Enoch, and Noah found grace in the eyes of the Lord. The people of the earth were so wicked that Noah and his wife and his sons and their wives were the only good people left on the earth. So God told Noah to build a large boat. This boat was to be 450 feet long, 75 feet wide, and 45 feet high—big enough to hold all the animals and birds that God wanted to save. It has been estimated that there was room in this big boat for 7000 different kinds of animals.

God told Noah to seal this big boat with pitch so that it wouldn't leak. He also told Noah to take all kinds of food so that they would have something to eat because God would send a flood upon the earth. It would rain for 40 days and 40 nights and God would destroy every living thing from off the face of the earth except those that were in the big boat that Noah built.

The Bible says, "As it was in the days of Noah, so shall it be at the coming of the Son of man." God wants man to be good and God is merciful. But when man becomes so wicked that there is hardly any good left, God will destroy the wicked and save the righteous.

—Brother Rudy Cover

**ADULT SUNDAY SCHOOL LESSONS FOR OCT., 1973**

Oct. 7 — Israel repents and God delivers them. I Sam. 7:1-17

Oct. 14 — Israel demands a King. I Sam. 8:1-22.

Oct. 21 — Saul seeketh the prophet and finds him. I Sam. 9:1-27.

Oct. 28 — Saul anointed King of Israel. I Sam. 10:1-27.



## DAILY DEVOTIONS FOR OCTOBER, 1973

### MORE "CANNOTS" OF THE BIBLE

Memory Verse, Matt. 6:24

No man can serve two masters for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Mon. 1—Isa. 57:1-21

Tues. 2—Isa. 59:1-21

Wed. 3—Jer. 10:1-25

Thurs. 4—Matt. 5:1-20

Fri. 5—Matt. 6:1-34

Sat. 6—Matt. 7:1-29

Memory Verse, Matt. 7:18

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Sun. 7—Mark 3:1-35

Mon. 8—Luke 14:1-35

Tues. 9—Luke 16:1-31

Wed. 10—John 3:1-36

Thurs. 11—John 14:1-31

Fri. 12—John 15:1-27

Sat. 13—Acts 4:1-31

Memory Verse, Luke 14:26

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

Sun. 14—Acts 5:12-42

Mon. 15—Rom. 8:1-25

Tues. 16—I Cor. 10:1-33

Wed. 17—I Cor. 12:1-31

Thurs. 18—I Cor. 15:35-58

Fri. 19—Gal. 3:1-29

Sat. 20—I Tim. 5:1-25

Memory Verse, John 3:3

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Sun. 21—II Tim. 2:1-26

Mon. 22—Titus 1:1-16

Tues. 23—Heb. 4:1-16

Wed. 24—Heb. 12:1-29

Thurs. 25—James 1:1-27

Fri. 26—James 4:1-17

Sat. 27—II Peter 1:1-21

Memory Verse, Acts 5:39

But if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God.

Sun. 28—I John 3:1-24

Mon. 29—Exod. 33:1-23

Tues. 30—Josh. 7:1-26

Wed. 31—Job 11:1-20

Memory Verse, I Cor. 10:21

Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

Hebrews 12:28, 29

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; For our God is a consuming fire.



W. S. Reed  
Dallas Center,  
Iowa 50063

# BIBLE MONITOR

VOL. LI

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NO. 19

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## SOMETIME, SOMEWHERE

Unanswered yet the prayer your lips have pleaded  
In agony of heart these many years?  
Does faith begin to fail? Is hope departing?  
And think you all in vain those falling tears?  
Say not the Father hath not heard your prayer;  
You shall have your desire sometime, somewhere.

Unanswered yet? Nay do not say ungranted;  
Perhaps your work is not yet wholly done.  
The work began when first your prayer was uttered,  
And God will finish what He has begun.  
If you will keep the incense burning there,  
His glory you will see sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,  
Her feet are firmly planted on the Rock;  
Amid the wildest storm she stands undaunted,  
Nor quails before the loudest thunder shock.  
She knows Omnipotence has heard her prayer,  
And cries, "It shall be done"—sometime, somewhere.

—Selected

## THE CHURCH

It has been said there are two great wonders in the world—the Jew and the Church. The Jew is a witness to Christ rejected; the Church a witness to Christ resurrected.

The Church is marvelous in character. It is a distinct body. There is the Jew, the Gentile, and the Church of God according to I Cor. 10:32. The Church is neither Jew nor Gentile although both may be in it. The Jew looks for the Messiah, the Church for a bridegroom.

One of the reasons Christ came into this world was to establish the Church. On one occasion Jesus asked His disciples who men said He was. Some said John the Baptist, others said Elias or Jeremiah or one of the prophets. Turning to Peter Jesus asked, "But whom say ye that I am?" Peter unhesitatingly answered, "Thou art the Christ, the Son of the living God." At that, Jesus pronounced a blessing upon Peter because of his perception. Jesus declared, "Upon this rock I will build my Church." There have been many thoughts as to what Jesus meant, but one thing is certain—take away the truth of Peter's confession that Jesus is the Christ, there would be no true Church. "Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall never be confounded," I Peter 2:6.

The Church is a called-out body. According to Acts 15:14, God visited the Gentiles to take out of them a people for His name. In Isaiah 43:21, we read, "This people have I formed for myself; they shall shew forth my praise." If God had not called out a people, He would have been as a ruler without subjects. This calling-out is through the power of the Holy Ghost and will continue until the time of the Gentiles be fulfilled. If we have not done so, let us make sure our calling and election.

The Church has certain privileges and responsibilities. In the parable of the nobleman and his ten servants, found in Luke 19:11-27, each was given a pound and was told, "Occupy till I come." This places the Church in the way of service while our Lord is gone back to the Father. We have been entrusted with gifts to be used in service to our Lord and to be accounted for at His return. We are in the position of being "in Christ's stead." Are we fulfilling His desire and purpose or are we keeping His pound in a napkin?

It may seem strange to consider suffering as a privilege. But suffering has been the heritage of many, many Christians throughout past centuries. I Peter 2:21, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." II Tim. 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Are we willing to stand up and be counted for our Lord?



The Church is to be a co-worker with Him, "For we are laborers together with God: ye are God's husbandry, ye are God's building," I Cor. 3:9. It is necessary that the members work together with the Head. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?" If the hand or foot is not controlled by the Head, of what use is it? There should be no schisms in the body of Christ.

What, then, are the future prospects of the Church? Good—if we are prepared for Christ's coming. Before Jesus went back to Heaven, He said, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," John 14:3.

The Church expects to be caught up when Christ returns. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words," I Thess. 4:16-18. What a wonderful reunion that will be!

If we understand rightly, those of the true Church shall reign with Him a thousand years according to Rev. 20:6. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure," I John 3:3.

Dear Reader, as we look about us and view the evils in this world we are made to realize there is not much joy and peace here below. We are made the more to realize, as did the saints of old, that we are "strangers and pilgrims on the earth." I trust that our citizenship is in Heaven.

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## THE BIBLE MONITOR

## OCTOBER 1, 1973

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

JACOB C. NESS, Assistant Editor: 136 Homeland Road, York, Pa. 17403

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.

## THE ANOINTING

It was one Sunday afternoon. Thus far the day had been pleasantly spent. The Sunday School lesson in the morning was about Jesus the Good Shepherd. We had also listened to an excellent sermon concerning the leaven in three measures of meal. We felt that we had something on which to meditate during the week. But there was to be a change in the line of thought, for the time at least.

A young sister had been sick for weeks. She had suffered much; but during all her illness, not a murmur or complaint had escaped her lips. To all who visited her, she appeared as one perfectly resigned to the will of God. While in good health she was much beloved, but in her sickness she seemed to have drawn the members still closer to her, and therefore closer to God. She, however, desired the anointing, and had called for the elders to perform the sacred and solemn rite. They came at her request, and others came also.

An air of solemnity seemed to pervade the place. All felt that they had come together for no ordinary purpose. Without, the gentle showers were coming down, and all nature was smiling. Every flower and every spear of grass appeared to be delighted, for they were drinking in the forces that were dropping from the clouds. But why should nature do anything but rejoice! The Hand that made the smiling vegetation was diffusing His blessings through the clouds. It is not too much to say that the scene without was in keeping with the scene within. The earnest men and women of God had come together, seeking a blessing first for the young sister and then for themselves. They knew that the Father of our spirits had promised to bless those who in good faith call for the anointing. In appearance they may have seemed sad, but within there was joy in the Holy Ghost.

Around the well-kept couch, where lay the weak form, gathered the fervent in prayer and appealed to God for help, for we all realized that He can and will aid where no earthly physician can. The elders applied the oil in the name of the Lord, as directed in James 5:14. They prayed that the Lord would restore the young sister to health if it were His will, for they felt that the young pilgrim might be of some use in the Master's work. Then they prayed that her sins might all be forgiven. They had no doubt but that their earnest prayer would, in some manner, be answered, for to the Lord they had said, "Not our will but thine, O Lord, be done." He who can see the end from the beginning has His way of answering prayers, and those who have a spiritual insight into God's dealings in this world can see answers where the less spiritual cannot.

As I walked away from the sister's earthly home I wondered why more of the sick do not call for the elders to come and anoint



them. There is so much in the anointing. "The prayer of faith shall save the sick." There are so many ways in which the sick may be saved. Even the life may be prolonged, for He who gave life can lengthen it. He who made the vessel can also renew the bonds of life. He one time added fifteen years to the life of a king. But at other times He permits the transplanting to take place early. I say He permits it, for He who made all things knows what is best for the plant as well as for the vessel that contains the plant.

And then we read, "The Lord shall raise him up." This gives hope. It strengthens the faith, and it is through the hope and faith that the heavenly Physician can do most effectual work for the drooping spirit. As raindrops from the clouds prolong the life of plants, so will the showers of grace, received into the soul, add strength to the outer as well as to the inner life. "If he have committed sins, they shall be forgiven him." The best of all promises! If the tender plant must be transplanted, let it first be cleansed and every defect removed. If it is to remain upon the earth, it is only the better for the forgiveness. Then, why not call for the anointing! The hand of God is in it.

— Our Saturday Night

— Selected from The Christian Contender



## THE TWO DESTRUCTIONS OF THE EARTH

In the time of Noah the people became so wicked that it grieved God that He had made man. "And the Lord said, 'I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them,'" Gen. 6:7.

Even though the people were wicked we find one man that was faithful to God. "Noah was a just man and perfect in his generations, and Noah walked with God," Gen. 6:9.

God told Noah that he was going to destroy the earth with a flood. That it would rain forty days and forty nights, and that he should build an ark for the saving of his house. Before this we have no account of it raining, only a mist went up to water the earth. This may have sounded impossible to the people, but Noah did not question, only took God at His word.

Noah set to work and built the ark just as God commanded. I can see the people standing around and making all sorts of fun, and saying this is not necessary yet Noah did not stop. When all was finished Noah and his family, and all that God commanded went into the ark, and God shut the door. The flood came and Noah was safe,



and those on the outside perished. Did it pay Noah to be obedient to God?

Let us now look at the condition of the world today. Is it any better than in the days of Noah? Men are growing worse all the time. They are lovers of pleasure more than lovers of God. On the Lord's day the balls, theaters, and bathing parks are full, and only a few worshipping God. Will God always strive with man? No, the time will come, just as it did in the days of Noah, when God will again destroy the earth.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up," II Peter 3:10.

Jesus has come and laid the plan of salvation, and all who accept shall be saved. The way is simple and easy to follow, yet many turn it down. Jesus has gone before to prepare our home. He has left us a charge to do, we must follow in His steps and obey all His commands, that we may be worthy to live with Him.

We hear some say go to the shows, dances, and worldly amusements, life is short — have a good time while you can. Yes, this life is short at the longest, but how about eternity? Which is best, serve God now and live separate from the world, and spend eternity with Him where we shall have peace and happiness forever and ever, or enjoy the pleasures of this world for a season and eternity in destruction?

We also hear some say feet washing, the salutation, and the prayer covering are not necessary. We can dress like the world just so our heart is right. Is the heart right when these plain commands are left out? Oh, how easy folks can make excuses, but will they stand in the presence of God?

Do you not think the people talked just this same way to Noah? Yet he went on obeying God and was saved. Just as sure as the earth was destroyed by a flood, so shall it be destroyed by fire.

God has a home prepared for all who love and obey Him. We must take the Bible as it is and question nothing. Turn a deaf ear to those around us who try to turn us away and go on obeying God. When the time comes God will take the righteous into Heaven, and the door shall be closed and no man can open it. Those on the outside shall perish.

We will meet trials and temptations here but Jesus said, "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved," Matt. 10:22.

— Sister Ivone Diehl from March, 1936 Bible Monitor

— Selected by Sister Maxine Surbey



## THE FAMILY ALTAR

It requires real effort and persistence to erect and maintain a family altar amid the many claims on time and the diversified interests of a modern family. But the returns are worth a far greater price. The influence of that united prayer period sweetens the whole home atmosphere day by day. For a few minutes the entire group steps aside from the day's pressure and relaxes. They see themselves — and each other — in the presence of God. Irritability gives place to appreciation, fault-finding to understanding, self-centeredness to humility. The reading of great truths refreshes the soul and stimulates the mind. Minutes of communication with God in prayer insure His touch and His companionship throughout the family's day — keeping its inevitable interplay of personalities sweet, harmonious, mutually helpful, Christlike or suggesting corrective measures which shall really build permanent character.

On the religious instruction given in the home depends its whole future happiness. Psychologists tell us that the first five years of a child's life determine his mature character. Those years are spent almost exclusively in the home. From the earliest month of infancy he is absorbing those impressions which shall sink deepest and last longest in his lifetime. No mother need worry about sending her children away to college, marriage, or distant labors who conducted family prayers within their hearing as babes, who instructed them in the great truths of God from His book and her own example as she lays her personal and family joys and sorrows before Him in family worship.

But how to begin? How shall one introduce family worship into the home? Of course the best way is to make it one of the cornerstones at that home's very foundation. For each young couple to start their married life together by observance of family as well as private devotions. The problems of the first year are better settled before the Throne of Grace than in any other fashion.

If America is to be won for Christ, it must be through the influence of Christian homes and the labors of those who were raised at their family altar to know God, to "ask in faith believing," to practice their religion day by day.

— The United Evangelical



The Bible is the book of all others to be read at all ages and in all conditions of human life ... I speak as a man of the world to men of the world, and I say to you, "Search the Scriptures."

— John Quincy Adams



## CHURCH LOYALTY

"For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another," Rom. 12:4-5. We might sum up the duties of the church by saying that her duty is to unite our spirit with the Holy Spirit, so as to have peace with God. We must conclude from the New Testament record of ordinances and commandments that they require a united effort together in the instructions of the New Testament, for we cannot observe these individually of ourselves.

We should select a church which is worth our loyalty. We find that the disciples' church "continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," Acts 2:42, and that they kept the ordinances as they were taught by the apostles. Can we be satisfied with anything less? Christ came to earth to reconcile His followers unto God and He taught His disciples what this reconciliation consisted of. In any denomination that comes short of this, we may be only men-pleasers.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist," II John 7. Without question Jesus Christ came in the flesh and He came that He might shed His blood for our sins. Any faith short of the divinity of Christ is wasted. We are warned in this Scripture that many deceivers will try to weaken our faith in Christ and thus lose our blessings from Him. Dare we take any chance of losing our full reward?

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment," I Cor. 1:10. A very exacting task is before us in being a follower of Christ and we need all the help we can get from one another. We can be one in Christ only through the guidance of the Holy Spirit. This Spirit has fully come since Christ left, but He works in agreement with Christ and we must so work also if we wish His help.

"And let us consider one another to provoke unto love and to good works," Heb. 10:24. Do we consider one another for love and that we might encourage others to good works? Or do we consider others for our own advantage over them? Many duties of building and caring for a church will be joyous and not a burden, if, divided among its members according to their abilities. Whatsoever we give in time or talents for true furtherance of the Gospel will not lose its reward when the Judge comes for His own.

Many things of carnal nature are distinctly condemned in the New Testament. "Now the works of the flesh are manifest, which are



these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God," Gal. 5:19-21. This is very definite teaching and whatever the church does to avoid these should be adhered to. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's," I Cor. 6:20. There is a vast difference between glorifying God and engaging in the lusts of the flesh. In whatsoever service Christ finds us, our reward will be accordingly.

— Brother Howard J. Surbey, 749 W. King St., Littlestown, PA 17340



## GOD'S PRECIOUS GIFTS

As we pick up our pen to write these few lines, we feel our lack of qualification and our weakness, but there is a burden on our heart. And what does the Scripture mean where it says, "Quench not the Spirit"? Thus we entreat the Lord to guide our thoughts and pen.

In the present sin-filled world in which we are living, are we not well aware of the wickedness, nakedness, evil, and falling away all around us? Surely God looks down on all this in pity and shame! We who are followers of God, and who have named His name, would certainly not desire to have part in this evil and nakedness we see on every hand, and neither should we want our children to have a part in any of it. "Children are an heritage of the Lord," and we have a tender love for these little ones which God has given into our care and keeping. We desire to "bring them up in the nurture and admonition of the Lord," that they may also be a glory to God who gave them. The responsibility that lies with us is great indeed—that we might train them up as would please the Father, doing His will as outlined in the Holy Scriptures, and teaching it to them as well. "Wherefore be ye not unwise, but understanding what the will of the Lord is." Eph. 5:17.

God's Divine Word bears much advice, teachings, warnings, and instructions concerning parents toward their children (and vice versa), all of which we should ponder, pray about, and put into practice in raising our children. Let us seek that wisdom which He giveth to all men liberally when they ask in faith. We are not saying a "thus saith the Lord" can be found for each aspect of training with which we are faced, but some Scriptures can be applied generally, such as, "Abstain from all appearance of evil." I Thess. 5:22. This does not

necessarily refer to children, but the instruction there for us, as brethren, could well be applied to our children. Would any of us wish our children to partake of evil? Indeed not! "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." John 17:15. The Word says "all appearance of evil." That means the appearance of evil in any form. If there is the slightest hint of evil, or any question in our mind, abstain! This Scripture can cover countless aspects in the rearing of our children.

We, as the people of God, claim to be a plain people, nonconforming to the fashions and ways of the world. If these claims are true, and we pray they are, then surely we would not raise our children the same as the world. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. We see how those children are growing up (to be or not to be!), and sincerely pray our own will not be like them in dress, manner, belief and other ways. Thus, if we desire for our children to be and behave differently from children of the world, they will have to be taught and trained differently. "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6.

The teaching and training of children must begin while they are yet in the cradle. The little ones accept and grasp our teaching much younger than perhaps what we can realize, so we must not miss opportunities to fill their open minds with a lasting faith and truth—a faith in God and His Word—even before they can fully understand. ". . . And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. II Tim. 3:15.

If we want our children to grow up with a desire to be like us, living a plain and nonconforming life as outlined in the Bible, then we must begin with their beginning. If we allow our children to taste of worldly habits and pleasures while they are young, can we expect them, when they come to the age of accountability, to want to turn away from all these fleshly desires? They must be taught, with love and scriptural reasoning, to abstain from such things before they ever engage in them. "Even a child is known by his doings, whether his work be pure, and whether it be right." Prov. 20:11. Our children's "doings" will not show forth a very "goodly heritage" (it would if it were a godly heritage!) if they are no different in their dress or habits from other children who have not this same heritage. We surely do not want to attire our children after the fashions of this world—the girls immodestly, or wearing men's clothing, or with shorn hair, or the boys with long hair. And do we want them to engage or participate in activities supported by non-believers (many of which encourage emulations) and which take them away from hours of home life in which could be given godly instruction instead? How can we allow such and at the same time hearld them as children of



true Christ-like believers? This hardly seems consistent. Instead, it seems we should dress them plainly and modestly and teach them to pursue a plain life. The quotation, "You can tell the heart of the parents by looking at their children" might well be true!

We, as parents, must sincerely believe that this is right and God's will for us first, or naturally we cannot expect to instill it in our children's minds. We must first truly believe it, or our children will sense that it is not all-important to us, and they will see no reason to live in such a way themselves. If our belief is real to us, and from cradle up we teach them from God's Word and explain it to them, will they not become rooted in the same thing for themselves? Today's children, we trust, will make up tomorrow's Church!

Let us search the Scriptures and deeply consider all things that may influence our children, either for good or evil, and let us pray that we not lead our children astray. ". . . It is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. 18:14. "The Lord is . . . not willing that any should perish, but that all should come to repentance." II Pet. 3:9. The Lord gives us a wonderful gift when He lends us one of His little ones, but at the same time a great responsibility indeed is placed in our hands. Let us not shun our responsibility!

Written with love for one another and with a burden on our hearts for each of our dear children.

—Selected from The Vindicator



## WHY SPEED

He cut in on me in passing. I was doing about fifty. A miss of several inches in a half second and he was ahead and away.

Praise the Lord! Not for me this time the crash, the siren's wail and a ride in an ambulance to morgue or hospital.

Precious Guide! Blessed Guide! Without Thee we dare not ride.

Many of the fathers of the last century feared the change that brought speed and its possibilities to a race of lost men. Knowing well the fallen nature of man, they sensed and foretold the dangers of a world geared to high speed. Accidents were deplored in those days. Many people seldom went more than a few miles from home.

Speed has done much to us. We calmly do 50-60 or more while busily planning on what to do when we "get there." Miles relate to minutes in today's talk. Babies are zoomed to the hospitals for births and corpses sped to the graveyard for burial. Air pilots point out the long lines of tortuous highway traffic beneath. Our overcrowded wonderspots lose their charm and beauty. Long lines



of railroad auto carriers mean more cars piling up behind the slow driver. Children sick of it all beg to stay home. Youth questions the reasons and purposes for life itself.

What are we getting out of it? And what of the future? Depleted natural resources? Oil slick and dead fish? Polluted oceans, streams and air too? Higher taxes for man's "inch" in space? More incinerated astronauts? Is this the dilemma to which we are hurrying?

But speed can mean a far different thing to the Christian whose times are in the Lord's hands.

Lot in fleeing from wicked Sodom was told, "Haste and look not back." "Haste to depart from evil," said the wise man. "Flee youthful lusts." Speed away as Joseph did from evil. Over and over we are warned to make a fast and clean break with sin.

However, a Christian is not to be thought of as someone devoted to running away from things. Our Lord has given us a task to perform. To us is committed a ministry of reconciliation of lost sinners to Christ. Multitudes about us are speeding to a devil's hell. Only the Gospel of our Lord and Saviour Jesus Christ can save their souls. As a fireman to the blaze, or the life boat to the sinking ship, we must haste to the need of the lost and dying. This is not an occasional emergency. This is an every day and night need.

"The word of God is quick and powerful, sharper than any two edged sword." It is only as we are diligent in using it that we can expect results in souls won for Christ.

Christians in Paul's day wished each other good speed in their daily ministries and living for Christ. On land or sea their speed was seldom faster than a walk. And yet untold thousands of miles were covered in the spread of the Gospel. In this ministry many became Christ's pilgrims with no homes of their own.

God only knows how much effort it has taken to bring the life giving Gospel down through the centuries to us, or the price paid in blood and tears, of sweat and exhaustion and lives freely given in service to Christ that others might drink from this well of Salvation.

It is now our turn to minister its truth to the needy lost souls about us. Ours also to pass this torch of light to youthful hands for further spread and the nurture of those of tender years. We too must imitate our blessed Lord who came to seek and save the lost. They are all about us.

Good speed, my brother and sister in this marvelous ministry.

— The Pilgrim



Between the great things we can't do and the little things we won't do, the danger is we shall do nothing.

## WHAT ABOUT YOU?

A lot of Christians are like wheelbarrows — not good unless pushed.

Some are like canoes — they need to be paddled.

Some are like kites — if you don't keep a string on them, they'll fly away.

Some are like kittens — they are more contented when petted.

Some are like a football — you can't tell which way they will bounce next.

Some are like ballons — full of wind and ready to blow up.

Some are like trailers — they have to be pulled.

Some are like lights — they keep going on and off.

Others let the Holy Spirit lead them.



## THE CHILD IN OUR MIDST

An old man living in one of the crowded tenements in a big city used to say, "My heart is a little garden and God is planting flowers there."

Most of us as we have walked along the streets have heard the harsh or vulgar words falling from careless lips. Sometimes we have heard little children laughing at ugly stories. But these are not the seeds God wants us to plant in their hearts. These are the nettles and thorns that have thrust their coarse, stinging leaves up through the tender soil and have anchored there. These are the seeds of carelessness.

What about the little child in our midst? This was Jesus' question when He was talking to His disciples. He wanted to show them how simple and pure their faith should be. He set a little child in their midst and said, "Except. . . ye become as little children, ye shall not enter into the kingdom of heaven."

Think of the comparison and let the truth sink into your hearts. The next time you are tempted to say a careless or a profane word see who are your listeners. There is a little boy or girl. She is playing in the corner. That chance word may be an ugly, vindictive hateful one or it can be sweet with the love of the Saviour.

Two little tots were playing together one day. One came from a home where there was want and suffering. But they had love. The mother spoke kindly to her children. The tenderness in her voice sank into the little one's heart and helped her to grow sweet and unselfish. When her playmate wanted his own way she gave in to him. "Yes," she said kindly, "we will play your way now. We can try my way this afternoon."

The good she had found at home had spread to her playmate and his eyes had shone with happiness. This is the way good seeds blossom in our heart. They are the beautiful things of life. Let us plant only good seeds in our garden. Then Jesus will have a sweeter place to dwell.

—Kate Thomas Curial



## CHILDREN'S PAGE

# THE GREAT FLOOD

Genesis 7

The Lord told Noah that He would bring a flood of waters upon the earth. Noah built a huge boat called an ark. Peter says that Noah was a preacher of righteousness. I suppose that when Noah's neighbors saw him building this large boat on dry land, they thought he was crazy. Surely Noah must have told them how God would destroy the people on the earth by water because of their wickedness, but they wouldn't believe Noah. They were so satisfied to live in the pleasure of sin that they didn't want to believe the truth. People haven't changed much, have they? They just don't want to believe the truth because it would cause them to give up their foolish sins.

The day came when God told Noah to get his family and all of the animals in the ark because in seven more days it would rain for 40 days and 40 nights. Noah obeyed God and all of Noah's family, his wife, his three sons and their wives — only eight persons — were all in the ark. The animals and birds according to how God had commanded, were all aboard. Their food and clothes — everything they needed was in the ark. And the Lord closed the door and shut them in.

After Noah was 600 years old in the second month and seventeenth day of the month, the rain began to come. The Bible says that the fountains of the deep were broken up and the windows of heaven were opened. And it rained 40 days and 40 nights. Water came from out of the earth and out of the sky. Never, since God created man had there been so much water. Every living thing that had breath was destroyed. But Noah and his family and the animals and birds in the ark were safe. It floated on top of the water, and the water got deeper and deeper until the mountains were covered with water — nothing but water everywhere.

Noah's preaching about a great flood had come true. God's Word is sure. He does exactly as He says. Today is the day of salvation. We should believe God's Word and do what He tells us while we have time.

— Brother Rudy Cover



## NEWS ITEMS

### NOTICE

We are sorry the printing of the 1973 General Conference Minutes has been delayed. The Manuscript has been ready, but printers contacted could not print before January 1, 1974. Finally, one has been located who will print during October.

—Ray Shank, Writing Clerk

### PLEASANT RIDGE, OHIO

The Lord willing, the Pleasant Ridge Congregation plans to have their communion services October 27 and 28. Services will begin Saturday at 10:30 A.M., with afternoon services at 2:00 P.M. The Lovefeast will be Saturday evening. Services Sunday A.M.

We welcome all to come and enjoy these services with us.

—Sister Ruth Kleinhenn, Cor.

### PLEASANT HOME, CALIFORNIA

The Pleasant Home Congregation of Ceres, California has decided, the Lord willing, to hold their fall communion on November 3 and 4, 1973. We extend a hearty invitation to all to come and share the Lovefeast with us.

—Sister Edyth Kline, Cor.

### WAYNESBORO, PENNSYLVANIA

The Lord willing, the Waynesboro Congregation will begin a series of meetings November 9 to 18, with Brother Virgil Leatherman as evangelist. Come and enjoy these meetings with us.

—Sister Elizabeth Wisler, Cor.

### APPRECIATION

We greatly appreciated the visits, donations, cards, prayers, and kindness shown us while Harry was ill and in the hospital. We'll always be thankful and pray our Heavenly Father to send a special blessing to each one for their acts of kindness to us.

—Harry and Mamie Hott, Burlington, West Virginia 26710



I believe that we fail to bring little troubles to God, and perhaps on account of their being so little, we fancy that we must not mention them to the Most High. There is nothing little to a father in the thing that troubles his child. Our God has numbered the very hairs of our head, and He will not think that we intrude upon Him if we bring our daily troubles to Him.

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# BIBLE MONITOR

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NO. 20

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## JESUS WHISPERS

Jesus whispers, I am with you  
In the sunshine, in the cloud  
When the spirit is exalted,  
When the stricken heart is bowed.

Jesus whispers, I am with you,  
In the battle every day;  
Standing by you in the conflict,  
Going with you all the way.

Jesus whispers, I am with you,  
In the hour of deepest need,  
When the way is dark and dreary,  
I am with you, I will lead.

Jesus whispers, I am with you,  
With you still whate'er betide;  
In the sunlight or the shadow,  
I am ever at thy side.

—Selected



## OPPORTUNITIES

Regardless of our situation in life we all have many opportunities to help those about us. There are the rich, the poor, the young, the old, the small, the great. Each day brings many opportunities to help others. As we come in contact with others about us, little may we realize the fears and discouragements that assail them. Quite possibly we fail to realize the extent of their despair and a word in season could be a great comfort and encouragement to them. Our Lord had compassion on such for He said, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Matt. 20:28. Are we as compassionate as we should be?

Jesus was thoughtful of those about Him. When the multitudes became hungry, Jesus fed them with the five loaves and two fishes. He healed all manner of disease because He didn't want people to suffer. He was gracious and considerate. Quite often the little acts of kindness are the most meaningful.

We, too, may brighten the corner where we are. A cheerful greeting, a helping hand, a word of encouragement may go a long way in making another's day more pleasant. Too, there are those who are shut in who appreciate visitors. Even in this country there are still those who have insufficient food and clothing. "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: Naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me," Matt. 25:35-36, 39.

So often we are inclined to be selfish and indifferent to the troubles and sorrows of others. We fail to demonstrate the love and sympathy that we should, therefore we miss many opportunities of helping others. We hear so much about not wanting to become involved, but wouldn't we appreciate someone involving themselves in our behalf? This would be practising the golden rule. That is what the good Samaritan did in providing clothing and medical attention for the man found half dead. Luke 10:30-37.

If each one who professes to be a servant of the Lord would manifest the compassion of our Lord to others, what a different world this would be. "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith," Gal. 6:9-10.

## THE PERIL OF RICHES

We live in a very money-conscious society. There seems to be someone telling us all the time how to save money by using their service or buying their product. Money buys houses, farms, cars, security, independence, pleasures, position, admiration, and many other things. Money is a part of our daily lives. Is money sin? No, money is a simple, easy means of exchange for services and products which we desire to buy or sell. But attitudes toward money and what money will do can be sin, as we will notice in this study. Wrong attitudes toward money will take us to hell. Right attitudes toward money can increase our eternal rewards. We must allow the Scriptures to search out our attitudes and motives in the use of money. May God help us to allow this study of the Scriptures to put our response to money on a sound,

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### STATEMENT OF OWNERSHIP

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

JACOB C. NESS, Assistant Editor: 136 Homeland Road, York, Pa. 17403

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.



scriptural foundation.

The Scriptures give many examples of the destructive power of money. Here are a few: Judas, Ananias and Sapphira, Simon the sorcerer, Demetrius, and the masters of the demon-possessed girl. Money is a hard master and drives men beyond that which is scriptural and right: Money warps men's judgment and makes them cruel and unmerciful. May God help us to put ourselves to the test of the Scriptures and accept its judgment upon our use or misuse of money.

The love of money destroys spiritual life. Those who love money will make their decisions in life on the basis of financial gain. The temptation to make easy money will tempt them to do things that are questionable and ensnare them. Their lust for money will draw them into foolish decisions and eventually enslave them. It finally drowns out spiritual life. The form may remain, but the love for God and the things that are pure and holy will be gone. Jesus stated it as a fact: "Ye cannot serve God and mammon." Jesus described in one of His parables the deadening process of a desire to be rich. He speaks of those who heard the Word and received it, but "the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful." On another occasion Jesus said, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven." Riches are deceitful because they promise us security, prestige, and ease but all the while they rob us of spiritual life and vitality.

Jesus said, "But seek ye first the kingdom of God, and his righteousness . . .," Matt. 6:33. Paul wrote, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life . . .," 1 Tim. 6:11, 12. Unless we clearly set our affection on things above, the desire for money and what it will do will destroy us. "Ye cannot serve God and mammon."

Riches are to be used, not kept. Some men gather wealth by unfair means and seek to hoard it for themselves. God's judgment rests upon all such. But we do observe some whom God gives the ability to gather wealth through industry and just means. The Lord's blessing does seem to attend the labors of some more than others, and the Lord does not condemn those whom He has blessed in this way. He does, however, charge them "that they be not highminded, nor trust in uncertain riches, but in the living God . . ." 1 Tim. 6:17. Riches will not so quickly become a snare to us if we use them as God commands. He further charges the rich that "they do good, that they be rich in good works, ready to distribute willing to communicate," 1 Tim. 6:18. If those who have the ability to get wealth will



follow this command, they can lay up treasures in Heaven and avoid the snare of earthly riches. Jesus said, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also," Luke 12:33,34. By transferring our dollars into heavenly currency, we can transfer our affection as well. Solomon wrote, "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt," Eccles. 5:13.

"Godliness with contentment is great gain." Not only is the desire for riches wrong because it endangers our spiritual welfare, but it is vain also because it cannot benefit us when we leave this world. We cannot take it with us. Jesus illustrated for us the foolishness of accumulating wealth in the story of the man who pulled down his barns to build greater. His lesson for us is obvious. How foolish to spend a lifetime in the pursuit of wealth only to leave it behind at death! In the light of these facts, we ought to receive Paul's conclusion. "Having food and raiment let us be therewith content," 1 Tim.6:8. "Let your conversation (manner of life) be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee," Heb. 13:5. Such a promise ought to be sufficient for our security. "A little that a righteous man hath is better than the riches of many wicked." We ought to realize that the love for money and possessions and riches indicates a serious spiritual lack. We need to lay hold on eternal life. Perhaps the words of Solomon would be a fitting prayer for us. "... Give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain," Prov. 30:8,9.

— Selected by Sister Maxine Surbey

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## THE CHRISTIAN DRESS

Can you go out in the world to town, to work, or to school and hear anyone saying, "There is a Christian, living and looking for that home on high?"

I didn't think of writing much in our "Bible Monitor," but as I see the days approaching and our professing Christians slipping, I find a great need to write and tell these Christians just how I personally feel.

In the days in which we are living we should more and more have a simplicity of life and of personal appearance. There are

many Scriptures in God's Holy Word teaching the plain and modest dress: 1 Tim. 2:9-10 and 1 Pet. 3:3-5, outward adorning; 1 Pet. 1:14-15, our former lusts; 1 Cor. 11:10-16 and Rom. 12:1-2, presenting our bodies a living sacrifice; 1 John 2:15-17, love not the world.

The Church has throughout her entire history stood against the fashions of the world in dress and manner of living. Our forefathers set rules for the Christian Church stating, "We should maintain the principle of gospel plainness by precept, by example, by kind admonitions, and by restrictions."

The New Testament teaches plainness in apparel, and that the Church should carry out this principle. But, we do not see alike when it comes right down to carrying out the principle. Some say let us dress plain, but let each one judge for himself what dressing plain is. Will a course of this kind secure gospel plainness? Let us see. One will array himself in fine broadcloth, cut his hair in the latest style, and claim to dress plain. Another will wear a plain gold ring, a plain gold chain, a plain watch, a plain pearl, and claim to dress plain. Another will put on a plain silk dress and a plain hat. To this some will add a plain ruffle and a plain feather and so it goes on until gospel plainness is forever gone, because it has been swallowed up by the devil.

Some people think they must keep up with the other party. If our neighbor gets a new Cadillac, we need one too because we want to be up high like he. What kind of Christian living is that? This Christian has a proud heart, a jealous mind, and needs humbleness of Spirit and a closer walk with God. 1 Pet. 5:5, "God resisteth the proud, and giveth grace to the humble."

The world changes so the church thinks she must change too. You look from the east to the west, from the north to the south and you can see that Satan is perching on the front benches of our churches today, throwing out his big story — saying you don't have to come to church but once every two or three weeks, or just whenever you get in the mood. You don't have to sing praises to God, because we can have a sparkling organ up there by the preacher doing a much better job. Wear any kind of shoes you want, white, pink, yellow, or blue, don't wear black because people cannot notice them. Don't wear the black bonnet and hat because the hippies wear them! God pity the church that has old Split-Hoof (Satan) himself perched on the front bench.

We need to dress plain, we need to go to God's house and study the Bible, as well as sing praises to Him. We need to let our light shine every day of our life.

Our churches have gone too far already and what is being done? The rules of our churches should be more strict.

Traveling home from Conference, we stated that we had a good time, but did gospel plainness have a good time? To some



it did, to some it didn't. Gospel plainness couldn't of had a good time to those who wore colored shoes, to those who wore every kind of modern dress but the plain modest dress, to those who styled their hair high, and set the covering half-way of the head, to those who dolled their faces, and to those who showed that they have worn the wrist watch.

Where is our church going to end at? Will there be a sharp turn that we will have to take or will the church keep going, hoping that someday these poor souls will wake up. Will there be such a church as we so-called Dunkard Brethren people in twenty years from now? It makes me wonder.

A man or woman who has been fully taught in the Word of God, touching the matter of plain dressing, and whose heart is filled with the Spirit of Christ, will never be heard complaining because the church's rules are too strict and tries to carry out the gospel principle of plain dressing. Let us do the Lord's commandments willingly and not grudgingly. It is only if we do them willingly that we will profit by them. We have no room for worldly fashions. Let's not take our eyes off of Jesus. We need to have a Christ-like spirit everywhere we go. Jesus is coming soon! Let's get cleaned up and be watching and waiting for Him. We need to search the Scriptures daily and get a telephone to God, as His telephone line is never busy. After we have reached the Lord by our calling, having repented and having done what God wants us to do, we need to take a firm grip on God's banister of life and hold on, hold on, hold on.

"Heaven is a prepared place for a prepared people."

Humbly Submitted,  
— Sister Shirley Stump  
R.1, Union, Ohio 45322

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## LIVING LOVE

Tender my heart, O Lord, that I will have charity,  
In living love that is a pattern after Thee,  
To live life for the good of others  
Through Thy love Thou wilt put in my heart for another.  
To love my neighbor as myself in all that I think or do  
While on life's journey; for only once, will I pass through.

Jesus our most precious friend on earth,  
For He gave His life for our new birth;  
That we might have eternal life in glory,  
Is God's promise, His gracious love story.  
He tells us all to love one another



A He loves us, so should we love each other.

Dear Lord, stir the cooling embers aflame with the fire of fervent love,

That our hearts will be melted in God's furnace above  
With burning love; that lights each life to show  
A radiant warmth that encircles and glows  
With divine love in our very being;  
Shining forth from God in our living.

Help us dear Lord, to live a life of love each day,  
And be so purged as to give pure love along our way  
Is the heart cry to the Heavenly Refiner above;  
For our soul longs to give such sweet love  
To our enemy, friend or foe,  
To such a way as would only Thy reflection show.

God loves us with depth we cannot fathom,  
And gave His only begotten Son for our ransom.  
Make our hearts that love may reign divine  
Flowing from Thy heavenly fountain to enrich and entwine  
One to the other with fervent love never ending;  
Fusing heart with heart in charity abounding.

My heart longs to be with sisters, loving sisters in tender embrace  
With tears of melted love glistening on their dear sweet face,  
As the love of God flows from each one to the other  
In the joy of sweet love with one another.  
Likewise, brothers with brothers in like manner; for then  
"We know we have passed from death unto life, because we love  
the brethren."

— Sister Luluvene Yates, West Unity, Ohio 43570

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## MEDITATIONS

### Part 1

This is the first of a series of pithy sayings, based on sacred and solemn subjects of the Bible. Some are witty, some humorous, but all have an interesting meaning.

They have been collected over a period of years. Some are original, most are not. Credit cannot be given an author because they are unknown.

A proverb is a sentence, made from a long experience.

A funeral sermon should comfort the troubled and trouble the comforted.

Gambling is getting nothing for something.

Prodigal boys come home empty-handed, but prodigal girls have their arms full.

An old person prayed, "Lord, prepare us for what you are preparing for us."

Love triangles turn out as wreck tangles.

There is a difference between having to say something and having something to say.

If Christ is kept outside, there is something wrong inside.

It is easy for the mill wheel to turn when the stream is full.

Highway men rob men of money but a gossip robs himself of character.

A lot of kneeling keeps you in good standing with the Father.

The devil is mighty, but God is Almighty.

It is bad to have more dollars than sense.

Just because a man is not a leader is no reason why he should be a blind follower.

In Christ we are tuned with the Infinite, but out of Christ, our whole life is discord.

You cannot help another up the hill without getting a little closer to the top yourself.

God often digs the wells of joy with the spade of sorrow.

The smallest bugs in the Bible are the widow's mite and the wicked flea.

The initials of The New Testament are T. N. T. which weans power, dynamite, and force.

Bethlehem means "The House of Bread." The Bread of life was born there.

No one ever heard of anyone bruising their hand by patting some discouraged soul on the back.

The Sermon on the Mount is the Constitution of Life.

— Brother Paul R. Myers, Box 117, Greentown, Ohio 44630

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One of the most common mistakes is to mistake our wish for His will.

No, I'm not sorry I chose the way of the Cross, for the way of the Cross leads home.

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## GROWING IN GRACE

"In the beginning God created the heaven and the earth" and also all that is in them. He created everything perfect and full. Adam, too, was full-grown when he was created.

Today, however, we see small beginnings, with a growth toward perfection. Jesus Christ came to this earth as a babe with a mother to care for and with power to increase "in wisdom, and stature, and in favor with God and man." It is generally known that when we are born again, we shall have the power to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

"What is grace?" was asked of an old colored man, who for over forty years had been a slave. "Grace," he replied, "is what I should call giving something for nothing." In Ezek. 34:26, God says, "I will cause the shower to come down in his season; there shall be showers of blessings." Please note the plural word "showers." God will send all kinds of blessings into a growing life, and they will fit together like links in a chain. Have you not experienced the great joy which comes when you are growing in grace? The clouds are lighter, the sun shines brighter, the birds sing sweeter, and the burdens are easier to bear — all because He giveth grace.

It has been said, "The Christian graces are like perfumes, the more they are pressed, the sweeter they smell; like stars that shine brightest in the dark; like trees which the more they are shaken, the deeper root they take and the more fruit they bear." Pure food, fresh air, and plenty of exercise are essentials in the life of a growing person. Just so, they are requirements in spiritual growth. First, the Bible is spiritual food, pure and holy. Christians are admonished of God to feed on His Word. The Holy Spirit dwelling within the child of His helps him to breathe the fresh air from that Word. "Prayer is the Christian's vital brath," and without it the Christian dies. Spiritual exercise may be considered as obedience. Paul grew and was blessed while laboring, but he had a purpose in view in his work. He said, "This one thing I do," and kept it uppermost in his mind. A person grows in grace and in the knowledge of His Lord and Saviour by doing. "You pray for the graces of faith and hope and love; but prayer alone will not bring them . . . They must be wrought in you through labor and patience and suffering . . . They are not kept put up in bottles for us, to be had for the mere asking; they must be the outgrowth of the life . . . Prayer for them will be answered, but God will have us work on each one in the way of duty."

You may be asked to speak on a certain topic or to teach a Sunday-school class, or some other service may be requested, but you reply, "I can't" or, "Get someone else." Meekness and modesty have their place and should be practiced by all Christians, but false humility, carelessness, and laziness are sins that stunt one's growth. The Christian surely loses a blessing when he refuses to do something for his Lord and Saviour — be



it ever so small.

Too many people, even Christians, are content to live like men in mines who do not see the sun. Their lives are dark and they see no light. They seemingly do not care to aspire to a higher, nobler, and fuller life. What joy, peace, and beauty abound when the sun breaks forth after a shower. The air is purer. The grass is greener. The whole world seems happier. The same is true as the Christian works for his Lord and Saviour and grows in grace. After he has been through a storm and comes out still on the Lord's side, he has a great peace and joy "that passeth all understanding," and his life grows more beautiful each day in the sight of the Lord. No Christian is growing as much as he could. Now is a good time to resolve to grow in grace. "Grace comes into the soul, as the morning sun into the world; first a dawning; then a light; and at last the sun in his full and excellent brightness." Just as the light shines twenty-four hours in a day from the sun, so grace comes continually from the throne of God, and it is for all who honestly seek for it and desire to possess it. It is not limited to anyone. Continually God sends more and more. "Let us come boldly to the throne of grace."

October is often called the golden month, but in a larger sense every month is golden, every day a golden day, every moment a golden moment. They come from God laden with opportunities for service to our fellow man and to the One who gives them. If we neglect them they are as dry as withered leaves with no value and carry no promise of future reward or happiness.

Good seed, good soil, and good weather make a good crop. Good soil in the heart is necessary for a strong, growing character. Applications can be made from the weeds that grow in the gardens. Some people are diligent and cultivate their gardens continually. They hardly know there are any weeds because they destroy them while they are still small. Others wait until they are taller and then get busy with the cultivator. Where it does not touch the weeds grow on, and later much effort is required to destroy them. Then all labor ceases for a while, and several weeks later the battle must be fought all over again. Another class of people never seem to catch up with the weeds. Early in the season the weeds get ahead of them, and they remain so all year. One can hardly tell what the crop is supposed to be. Do not let the weeds grow in your life and choke out your crop. God expects fruit in your life and rightly so. That fruit is the chief blessing of a growing life. It is a cluster made up of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." If the Christian life is barren of one of these, it is fruitless of all. Oh, the disappointment of a fruitless harvest! No doubt, everyone knows the keen disappointment of no harvest,

after having worked hard during the summer, if conditions have been such to hinder the growth of the crop. There is nothing to show for one's hard labor. The disappointment of a fruitless life must be much greater! The Christian ought to ask God to help him to grow and bear fruit, even at the price of the pruning that He sees best.

"The growth of grace is like the polishing of metals. There is first an opaque surface; by and by you see a spark darting out, then a strong light; till at length it sends back a perfect image of the sun that shines upon it." As the Christian grows in grace, truly he can let his light shine and glorify his Father which is in heaven.

The Christian should not hope to find higher standards in other than those he has set for himself. God has promised never to leave nor forsake His own; therefore, set your ideals and standards high as possible. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," and He will lead you on to perfection.

"More like the Master I would live and grow;  
More of His love to others I would show;  
More self-denial, like His in Galilee;  
More like the Master I long to ever be."

— Selected from Christian Monitor

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## WHY DO YOU STUDY THE BIBLE?

There are many who spend time in studying the Bible whose attitudes and methods prevent their acquiring much knowledge. Some are what might be called random readers. They just read here and there in the Bible with no plan and ignoring much of it.

Then there is the occasional reader who usually forgets what he previously read before beginning again.

There is also the careless reader who just lets the Bible fall open any place and without any awareness of who is speaking, to whom he is speaking, nor the circumstances surrounding the chapter. He takes up reading hoping for knowledge, wisdom and spiritual strength. It will never come this way. Paul wrote to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," 11 Tim. 2:15.

Look with me at some wrong motives, methods and attitudes of Bible study. Some study the Bible to find oddities in it. Some who read the Bible are really not interested in its Divine Message. Instead, they read to find such unimportant items as the longest and shortest verse, chapter or book, others have



sought out its middle chapter, verse and even its middle letter. Some seek to find the most frequently used word in the Bible.

Some of the enemies of the Bible know a great deal about it as Phil. 3:18 indicates. But its enemies seek items to criticize. Some diligently seek to find some contradiction in the Bible, but as Paul said in I Cor. 14:33, "God is not the author of confusion," either in the assembly or in His Word. The Bible is not a collection of Ripley's "believe it or not," nor a collection of the strange, odd, or curious, and if you read it to find its oddities, you will never find its message.

A second reason why people read the Bible is to show their knowledge, or to impress others. Some acquire knowledge of the Bible just to do that. Such persons seem to think that Paul said, "Study to show thyself," when he actually said, "Study to shew thyself approved unto God." Knowledge is not for mere display before men, nor a stepping stone to pride. Some, like Diotrefes, love to have the preeminence, III Jn. 9. Unfortunately, in many churches, a mere pittance of knowledge, when it is frequently and publicly displayed, will prove and provide preeminence. Some utter great swelling words of vanity, when if the complete truth were known, they understand neither what they say, nor whereof they affirm. If you learn scripture and quote it to show how smart you are, you are to be pitied.

In the third place, some think the Bible belongs to a special class. There are some who seem to think the Bible belongs to a special priestly caste or to the ministry. Both Catholics and Protestants seem to think that the priests and preachers have some special insight in understanding the Bible. But Paul said that God's grace had been made known unto all men, Titus 2:11.

The four gospel accounts were written especially to benefit unbelievers. The book of Acts instructs the non-Christian what he has to do to become a Christian and the Epistles are written to instruct Christians how to live to please God. Every spiritual need of every person is supplied by God's revelation and is not given to some particular class. Feeling that one must have some special insight in order to understand the Bible or a feeling that one is not intended to understand the Bible crushes any incentive to study of the Scriptures. The ungodly human distinction between clergy and laity has always been a blight hindering universal and personal Bible study.

Then finally there are those who study the Bible as a source of appropriate quotations from which to embellish political speeches. Sometimes a preacher seizes upon brief statements from the Bible as a proof text without giving any consideration to the context and quoted statement. One preacher used the statement of Jesus in nJ. 19:30, "It is finished" as He stated that on the cross as a text for a dedication sermon for a meeting house. Such



is certainly a misuse of the context and the Scriptures of God. The Bible is the most abused book in the world by some, and unfortunately it is often bruised in the house of its friends. Persons who misuse God's Word are the enemies of the cross of Christ whether intentionally or inadvertently. Thus we all should be deeply concerned about handling the Scriptures, that we handle aright the Word of Truth. "Study to shew thyself approved to God, a workman that needeth not to be ashamed, rightly dividing the word of truth," II Tim. 2:15.

— Facts of Faith

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### CHILDREN'S PAGE

## GOD REMEMBERS NOAH

Gen. 8:1-19

Noah and his family with the animals and birds were safe in the big boat that he had built. There was water everywhere. After forty days it stopped raining but the water remained above the highest mountains for one hundred and fifty days. But the ark floated on the water. Then God remembered Noah and every living thing and caused a wind to pass over the earth to dry up the water. And the wind blew and blew. I just wonder how Noah and all the animals got along. When the wind blows hard it makes the water rough and a boat will rock around and go up and down and sometimes people get sea-sick. The Bible doesn't say that Noah had any trouble that way.

At last the ark came to a stop. It had struck ground and rested on a high mountain called Ararat. Then after forty days more Noah opened the window of the ark and sent a raven out of it. A raven is a big black bird like a crow and can live on dead animals. It flew back and forth to the ark until the waters were dried enough for it to live on land. Noah also sent out a dove but it couldn't find a dry place so returned to the ark and Noah took hold of her and pulled the dove back into the ark. Then he waited another seven days and sent her out again. This time the dove returned with an olive leaf that she had picked off a tree so Noah knew the water was drying up. Once again Noah sent forth the dove and this time she didn't return.

When Noah was six hundred and one years old, exactly a year according to our calender from the time he entered the ark, he opened up the ark and looked out. The water was gone and the earth was dry. How good it seemed to Noah and his family to see the ground again.

And God told Noah to go out from the ark and take his

wife and his sons and their wives and let all the animals out. Can't you just see the animals going in every direction, running and jumping, and feeling so good.

God had cleansed the earth and now everything could start over again. God had remembered Noah because he was a righteous man.

— Brother Rudy Cover

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## NEWS ITEMS

### MARRIAGE

#### ROYER — CHUPP

Sister Mary Ellen Royer, daughter of Brother Nathan Royer and the late Sister Grace Moss Royer, Dallas Center, Iowa, and Brother Alvin Chupp, Quinter, Kansas, were united in marriage on July 21, 1973. Elder Ray Reed performed the ceremony at the Royer home. They are making their home at Quinter, Kansas, Box 281.

### GOSHEN, INDIANA

The Goshen Congregation closed a two-weeks revival meeting on August 26, our evangelist being Brother Paul Hartz from Palmyra, Pennsylvania. Through these efforts five precious souls were added to the church.

We again extend an invitation to all who can come and be with us at our fall communion November 3, beginning at 2:00 P.M.

— Sister Maxine Swihart, Cor.

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## DAILY DEVOTIONS FOR NOVEMBER, 1973

### CAPTIVITY

Memory Verse, II Chr. 28:11  
Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord is upon you.

Thurs. 1—Gen. 14:1-24

Fri. 2—Gen. 31:1-35

Sat. 3—Deut. 28:15-48

Memory Verse, II Chr. 28:13  
And said unto them, Ye shall not bring in the cap-

tives hither: for whereas we have offended against the Lord already, ye intend to add more to our sins and to our trespass; for our trespass is great, and there is fierce wrath against Israel.

Sun. 4—Deut. 28:49-68

Mon. 5—Deut. 30:1-20

Tues. 6—I Kings 8:22-53

Wed. 7—II Kings 5:1-27

Thurs. 8—II Kings 6:1-23

Fri. 9—II Kings 15:1-31

Sat. 10—II Kings 24:1-20

Memory Verse, II Chr. 28:15

And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

Sun. 11—I Chron. 5:1-26

Mon. 12—II Chron. 6:32-42

Tues. 13—II Chron. 28:1-27

Wed. 14—II Chron. 29:1-36

Thurs. 15—II Chron. 30:1-27

Fri. 16—Ezra 1:1-11

Sat. 17—Ezra 3:1-13

Memory Verse, Psa. 105:1

O give thanks unto the Lord; call upon his name: make known his deeds among the people.

Sun. 18—Psa. 105:1-45

Mon. 19—Ezra 4:1-24

Tues. 20—Ezra 5:1-17

Wed. 21—Ezra 6:1-22

Thurs. 22—Psa. 106:1-48

Fri. 23—Ezra 7:1-28

Sat. 24—Ezra 8:15-36

Memory Verse, II Chr. 30:9

For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

Sun. 25—Ezra 9:1-15

Mon. 26—Ezra 10:1-17

Tues. 27—Job 42:9-17

Wed. 28—Psa. 14:1-7

Thurs. 29—Psa. 53:1-6

Fri. 30—Psa. 68:1-35

Memory Verses, Psa. 53:6

Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Psa. 68:18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

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## ADULT SUNDAY SCHOOL LESSONS FOR NOV., 1973

Nov. 4 — The Lord hath wrought salvation in Israel.

I Sam. 11:1-15

Nov. 11 — The Lord will not forsake his people. I Sam. 12:1-25

Nov. 18 — THANKSGIVING Psa. 100

Nov. 25 — Saul reproved for not being obedient. I Sam. 13:1-23



W. S. Reed  
Dallas Center,  
Iowa 50063

# BIBLE MONITOR

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NO. 21

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## THE REFUGE OF PRAYER

This world with its sorrows brings sadness,  
This world with its trouble brings care;  
But Jesus hath promised us comfort  
When we bring it to Him in prayer.

Temptations may often assail us, . .  
Burdens grow heavy to bear;  
But Jesus hath promised to keep us  
And help every burden to share.

Heartaches may often be hidden,  
In things that to us may seem fair;  
But Jesus will always be with us  
When we bring it to Him in prayer.

So whatever in this life confronts us,  
Sorrow, temptations or care;  
We should ever and always trust Jesus  
And walk with Him humbly in prayer.

— Selected

## A FIRM FOUNDATION

In these times of change, uncertainty and social deterioration many vital things are being cast aside and forgotten. Standards that have been tested and have proven their high value are being torn down and untried concoctions, the product of deluded minds are being heralded to the people as criterions to govern men in this so-called "New Era" in which we are supposed to be living. The authority back of all this is twentieth century intellectualism and it indicates the spiritual depravity among the educated leaders of the day.

In the churches, confusion reigns and the people eat, drink and make merry, hardly knowing what they believe or why they believe it. There is no firm foundation, government is every man for himself, and discipline is a lost art. The reason for this is simple. The inspired Word of God is being cast aside and human theories substituted as a standard. True, there are a few denominations that are trying to cling to scriptural teachings but in comparison to the whole of professing christendom, it is but a remnant. A little calm reflection should clear up much of the confusion that is existing if folk would just cut loose from the giddy whirl of popularity and center their minds on a few facts pointed out in the Scriptures.

It should be remembered that there are some things that do not change in this world. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and forever." (Heb. 13:7-8) The Word of God does not change; Jesus Christ does not change; the true faith does not change; and men who are converted to the gospel do not change if they are true to their baptismal covenant. These facts should be kept in mind in weighing present day conditions.

In writing to the Hebrews, Paul declares Jesus to be the mediator and high priest of the new covenant and uses this as a basis for some vital exhortation. "And having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised). (Heb. 10:21-23.) There are two important thoughts that this reference suggests to us which we wish to point out. The first is, have the right faith, and the second, hold fast to that faith without wavering.

With all the confusion that is existing in professing christendom it is certain that many do not have the true faith of the gospel;

and a large per cent of those who do make a profession of faith, do not hold fast to that profession.

What is this profession of faith to which we should hold fast? Those of us who have been baptized into the true faith, will remember that when we were led down into the liquid stream to be baptized, the officiating minister asked us this question: "Do you believe that Jesus Christ is the Son of God and that he brought from heaven a saving gospel?" Our answer was "yes". This was our profession of faith before God and the bystanding witnesses. These two impregnable facts, the divinity of Christ and the saving power of the gospel is the only firm foundation, the only stabilizing influence and the only hope for the human family in this dispensation. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." (Acts 4:12.) It is because of the fact that many who have professed Christianity have failed to hold fast to their profession that they are confused, bewildered and deluded. Entering a covenant relationship with God is no trifling matter; "God is not mocked."

Christian people must hold these truths sacred at all costs. Jesus Christ is the Son of God. His gospel is the only saving power in the world. This is a firm foundation upon which to build for time and for eternity. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." (1 Pet. 2:5-6.)

— Editorial from February, 1960 Bible Monitor

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## THE BIBLE MONITOR

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

JACOB C. NESS, Assistant Editor: 136 Homeland Road, York, Pa. 17403

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.



## THE WORLD

In the Bible the word "world" is used in three different senses. First it is used to describe the material universe, the original creation of God, as in Acts 17:24, when Paul on Mar's hill declared, "God that made the world, and all things therein, seeing that He is Lord of Heaven and earth, dwelleth not in temples made with hands." Secondly it is used in the sense of the whole human family of mankind, as in John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In the third sense it is used to describe the present world system that is controlled by Satan, "the prince of this world." John 16:11.

God created the material world for His glory and gave possession of it to man, who was the crowning object of His creation. He pronounced all His work of creation to be very good. But as we know, man fell from his high and perfect estate in his choice of obeying Satan rather than his Creator. When he did this, he gave Satan a foothold to become "the prince of this world." The inevitable result has been the domination by Satan, not only of the natural man, but also over the works of man. The one exception has been those chosen few who have repudiated Satan and received Christ as their Saviour. We want to consider this last "world" and its relation to the Christian, of whom Jesus prayed, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world."

Scofield in his footnotes sums up the "Kosmos," or the present world-system, in these words, "In the sense of the present world system, the ethically bad sense of the word, refers to the 'order,' or 'arrangement,' under which Satan has organized the world of unbelieving mankind upon his cosmic principles of force, greed, selfishness, ambition, and pleasure. This world-system is imposing and powerful with armies and fleets. It is often outwardly religious, scientific, cultured, and elegant; but, seething with national and commercial rivalries and ambitions, is upheld in any real crisis only by armed force, and is dominated by Satanic principles." What an accurate description of today's world!

John declares that "the whole world lieth in wickedness." I John 5:19. But he also says, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." I John 5:4.

Let us go back for a moment to the garden of Eden. God had created man and woman and placed them in the beautiful garden, which contained every necessary thing for man's complete

happiness and well being. God's only commands were that they dress the garden and keep it, thereby giving them something to occupy their time. But God also said, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Along came Satan through the serpent, saying, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." As we know from that day to this there has been a continual domination of the minds of men by the evil one, and the ensuing result is plainly visible in the condition of this present world system.

Satan not only controls man's mind, but also the works of his hands. In every field of man's endeavor, namely, government, finance, commerce, politics, education, and even religion we can behold an ever increasing domination of men by the Satanic influence. In eating of the forbidden fruit man came into possession of knowledge, but he lost "the wisdom that is from above." The Word says, "the fear of the Lord is the beginning of wisdom." Satan has taken advantage of man's lack of fear of God in his efforts to dominate man, and through ungodly men he has built this present world system, which is alien to God. We believe through studying God's Word that this system will continue to grow worse and worse, and finally it will find its culmination in the beast kingdom of Rev. 13. Through this devil-incarnate man of sin will come Satan's last and final desperate attempt to overthrow God's authority, and to set up his complete lordship over the earth. But thanks be to God, we know it will fail.

Let us now consider for awhile the attitude and relationship of a born-again Christian toward this Satan-dominated world system. John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lusts thereof: but he that doeth the will of God abideth forever." I John 2:15-17. In the Word we read, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. When an applicant is kneeling in the water, the administrator asks him if he is willing to renounce Satan with all his pernicious ways. An affirmative answer means that we are renouncing not only Satan, but also his world system.

We are speaking here of things spiritual. Our birth and life here are dominated by the old Adamic nature, which is at enmity with God. Since the opposite of birth and life is death, it will then take a death to rid us of this nature. Paul tells we must



crucify the old man with his affections and lusts. He says further, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Symbolically, when we go down under the water we are crucifying the old man, the old sinful nature, and are testifying to the world that we are renouncing this present world system. Then when we come up out of the water, we are leaving the world buried there, and are being born again into a new life in Christ Jesus. Our old love for the world and worldly things is buried there, and a new love for God and the things of God replaces it from henceforth.

Jesus prayed that we should not be taken out of the world, but that we should be kept from the evil. (John 17.) From henceforth we are to be a living witness to men of the world that we are not a part of Satan's kingdom. We have to live in the world until God sees fit to remove us, and we have to work to provide for the families He has given us, but we are specifically warned by the Saviour, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven." Also the Word says, "That which is highly esteemed among men is abomination in the sight of God."

Sometimes we are confronted with situations in which it is not easy for us to decide the way we ought to go. Jesus provides us with the answer in such cases. He said, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." Note that He says, "He shall be in you." Jesus also said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." What a wonderful promise! Do we ask the Spirit to guide and teach us? Paul said, "As many as are led by the Spirit of God, they are the sons of God." If we are led by the Spirit, and allow Him free rein in our lives, He will show us by His restraining power whether or not we are overstepping our separation from the world. The extent to which we allow the Spirit to dominate and lead our lives determines the degree of our separation and the corresponding depth of our spirituality. The Spirit will not force



us to listen to Him, but He is more than willing to lead us closer and closer to God. It is up to us to listen for that still small voice and follow His leading. We know that Satan and his world system will eventually be destroyed, and unless we are separated from it, we will be destroyed with it. The more we dabble in the things of the world — the things that please the natural man — the less the Spirit can, and will, lead us.

Paul said, "The time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not: and they that buy, as though they possessed not; and they that use this world as not abusing it." In other words, let us not place our affections on the things of this world, but in the things of God that are everlasting and sure. May we pray continually that God will keep our hearts and minds in Christ Jesus our Lord. This is the only safe place, and so much the more as we see the end approaching.

— Slected from The Vindicator

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## THE CHRISTIAN'S TIME FOR PRAYER AND BIBLE STUDY

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly," Matthew 6:6.

There is a real need for God's people to have regular worship services together such as we have on Sundays. There is also a need for a family altar in each home, where the family gathers each day for prayer, the reading of God's Word, and singing. Furthermore, there is need for each individual Christian to have a time and place for private prayer and Bible study daily.

In the language of our text, Jesus warned His disciples not to be like the hypocrites who did their praying on the streets of the town to be seen of men. Undoubtedly they also chose a time of day in which the streets would be full of people. These hypocrites offered prayers only to be heard and seen of men. Such petitions were empty and worthless.

Jesus takes for granted that His disciples do pray. He invites them to enter into the secret place where, unnoticed by all others, they may offer up their prayers to God. Circumstances may arise when it would be all right for the Christian to pray on the streets of the town, but never should one do so to make a show of his religion.

Christ shows that personal, private prayer is the duty and privilege of every one of His followers. All down through the ages, faithful men and women of God have prayed. Isaac prayed while in the field. Christ prayed while He was out alone, away from everyone but God. Peter prayed upon a housetop. Daniel prayed three times a day in his room in Babylon, with his windows open toward Jerusalem, being unafraid of the king's commandment. The Bible abounds in examples of how God heard and answered the prayers of His people.

In addition to private prayer, the Christian's devotional time should include the reading of a portion of God's Word and meditation thereon. Read a portion carefully and thoughtfully. Let its truths impress your mind and heart. In Acts 17 we are told of the Bereans who "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." God gave the Bible to us so that we may have a true knowledge of sin, of its remedy, and of how we should live. We need to learn to know the Word better. There is no substitute for regular, thoughtful, consecrated study of the Bible. Many church difficulties can be attributed to the lack of a knowledge of the Word of God. Study it for your own pleasure and profit in addition to your preparation of the Sunday-school lesson or other duty that you may have.

Some Christians believe they are too busy for private devotion each day. If God would make the days and nights of twenty-six hours instead of twenty-four hours, would there be time then? If you would use a half hour of fifteen of your waking hours each day, it would be only three and one-third percent. Who could say that would be too much? Let every Christian conscientiously consider the amount of time he should spend alone with God.

The morning is usually the best time of the day for prayer and Bible study. Many Christians spend the first part of every day alone with God. Undoubtedly these have wisely considered the importance of beginning each day with God, for it is then that the mind is clearest, and there is less interference from visitors, from other members of the family, and from the telephone.

Some Christians prefer the evening for private devotion. This also is a good time if the mind and body are not too tired.

Sunday afternoons offer real opportunities for fellowship with God alone.

Do you have regular private devotion daily? If not, why not? Can you afford to go through life without this great blessing? Begin today. Go where you can be all alone with God. Pour out your heart in fervent prayer to Him, confessing your sins, yielding yourself fully to Him, and asking Him in faith for His



sustaining grace. Pray that God may open your eyes to behold wondrous things out of His law. Make definite requests of God. Pray for the church, for its leaders, its conferences, its missions. Pray for your friends by name. Plead with God in behalf of the unsaved.

When you open the Bible, read with an earnest desire to obtain God's message for you, and be sure that you are willing to obey regardless of the cost. Oh, may we humbly obey all that God has for us to do.

Our Saviour said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Here Jesus plainly tells His disciples of the impossibility of bearing fruit for Him if we do not abide in Him.

In the latter part of the tenth chapter of Luke we have the account of Jesus' visit in the home of Mary and Martha. Martha, who was cumbered with much serving while Mary sat at Jesus' feet and heard His Word, came to Him with this request: "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." The answer of Jesus is significant: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Satan will try desperately to prevent the Christian from having private devotions with God. We need to be strong in our resolve to be alone with God each day. God will meet with us and bless our fellowship with Him. Christians should never let the secular affairs of life so completely fill their days that there is no time to be alone with God, the source of strength. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Through your daily period of private devotion you will find that your Christian life is enriched. Your Bible will become more precious to you as the days go by. You will be a growing Christian. Your Christian service will become a source of greater joy and satisfaction. The tempter will have less power over you. Christ will come to help you in the hour of trial. Preaching services will be more meaningful, and the other services will be more interesting to you. You will be a more efficient exemplar of the teachings of Christ in this dark world of sin. More effective will be your labors for the salvation of the lost. Day by day you will experience real joy and peace as you walk and talk with God.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint," Isa. 40:31.

— Leroy Gingerich



## MEDITATIONS

### Part 2

Faults are thick when love is thin.

Do not judge your friend until you wear his shoes.

The only safe and sure way to destroy an enemy is to make him your friend.

If you have knowledge, let others light their candles at it.

Blessed are those who can give without remembering and take without forgetting.

One can tell where the lamplighter was by the trail he left behind him.

The pessimist sees the difficulty in every opportunity; the optimist sees the opportunity in every difficulty.

God warms His hands at man's heart when he prays.

Doing little things with a strong desire to please God makes them really great.

The secret of success is consistency of purpose.

It is better to know the Rock of Ages than to know the age of rocks.

The Bread of Life has never been rationed.

Blunt words have sharp edges.

God's Word stands as a red light at the intersection, warning people of danger.

If we expect God to do it all, then we propose to do nothing.

Mother crocheted all evening and raveled it out in five minutes. Life is a bit like that.

Preaching about Hell burns some folks up.

Life is like a watch and needs rewinding. Prayer is the rewinding.

Character is what you stand for; reputation is what you fall for.

It is possible to have a lot of Churchnity and little Christianity.

The pearly gates are the needle's eye we should be concerned about.

Adam was behind a tree. Nathaniel was under a tree. Zacchaeus was up a tree. Jesus was on a tree.

The road of restitution is a bit hard to travel, but the return trip is the sweetest ever taken.

Some poor prodigals never return. They finish out their lives in the hog pens of a far away country.

Gossip may be truth but told with malicious intent.

Let your speech be a chain of flawless links.

A sharp tongue is a sure sign of a dull brain.

Many a man has left the dock just before his ship came in.

— Brother Paul R. Myers, Box 127, Greentown, Ohio

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## THE HOLY SPIRIT'S POWER FOR HEALING

A great many people are interested in the subject of divine healing, and there is much preaching and teaching concerning it. But it seems there is very little said about the part of the Spirit of God in healing. Maybe everyone just takes it for granted that His part is understood thoroughly. Perhaps it is. On the other hand, it might help us to know what the Bible has to say on the subject, since there is a very close relation between divine healing and the Holy Spirit.

Eminent religious leaders have pointed out that the church of today knows very little of the Spirit of God, His person, His position, and His work. The church would do well to search out and study the Bible to see how much it needs the Spirit of God in its midst, especially when there is a need for physical healing.

I Corinthians 12 says that the gifts of God are administered by the Spirit. Hebrews 2:4 also affirms this truth. This gives us some idea of the importance of the Holy Spirit in the matter of healing. Administering healing is His work, according to the Father's will. He is the one to inspire faith for healing and to dictate the circumstances under which it is to be received.

In the history of the healing cases that I know about, there are many instances where a particular Christian sought healing but did not get it until a particular time and situation evolved, in which it seemed to them that the Spirit of God was ordering the

whole affair. We have cases like that recorded in the Bible.

### Some Are Not Healed

Why are some healed and others are not? Why do some good Christian people seek healing for a long time even years — and do not get an answer, and then all at once the answer will come? To be honest, we must admit that we do not know. There are some things concerning the divine economy that are closed to us.

We can, however, put some things down for certain. Our heavenly Father can, and does, heal today. Anyone seeking healing should be under the obedient control of the Spirit of God and be willing to obey His still, small voice in all things. The seeker should be walking in all the light of truth that he possesses. Willingness to obey is the good soil out of which a strong faith can grow. Disobedience and unwillingness will kill faith, while obedience and willingness inspire faith. Faith is an important part of divine healing. Notice James 5:14-15:

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him."

This important condition is sometimes ignored and bypassed by some who preach divine healing. Healing is not offered wholesale, willy-nilly to any and all who want it simply through prayer. God will not heal a person who is rebellious to His will. (Besides it doesn't seem right to ask for healing from the God whom one is not serving.)

Sometimes persons seek healing in a sort of demanding way —insisting that God should heal them because of the promises of His Word. God has given us great and precious promises for our good and his glory, but at the same time he is still God and we dare not demand what we think belongs to us. Is not consecration to His will a condition of His promises? Is not humility and surrender a prior condition?

### Reasons for Delay

In some cases it just might be that our Father delays His answer in order to make us better Christians, or to reveal some needed truth to us, or to draw us closer to Himself. One thing is sure: Our Father wants us to desire Him for Himself, rather than just for His gifts. Life eternal consists in knowing Him, rather than receiving blessings from Him. "This is life eternal," Jesus said, "that they may know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

In seeking healing it is best to come with an obedient and humble spirit, willing to wait on the Father's good pleasure,



knowing that "all things work together for good to them that love God . . ." (Romans 8:28).

Now for the condition for healing. Granted that the seeker is a Christian, or willing to become a Christian, prayer is one of the first requirements. James says, "Ye have not, because ye ask not" (James 4:2). Jesus says, "Ask and it shall be given you" (Luke 11:9).

As one draws closer to the Lord in prayer, the next condition becomes easier: that is faith. Two things inspire and increase faith — The Word of God and prayer. "Faith cometh by hearing, and hearing by the Word of God" (Romans 10:17). Read the Word and go to hear it preached at every opportunity you have. As you do these things your faith will grow. And as you grow in prayer and faith, the Lord can lead and guide you. The Spirit of God can whisper His will to you concerning healing. He can lead you to the place and the people and the situation to bring healing for your specific case.

Notice that the people are important. James says, "Is any sick among you? Let him call for the elders of the church . . ." (James 5:14). Sometimes a group of Christian people who believe in divine healing can help a person tremendously in obtaining healing.

In the New Testament we clearly see that the Holy Spirit is the steward and administrator of the riches of grace according to the Father's will. Although there are many factors involved, the Spirit's power is the most significant force for physical healing.

— Selected from Vital Christianity

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## KIND WORDS

Kind words do not cost much. They never blister the tongue or lips. Though they do not cost much, yet they accomplish much.

They help one's own good nature and good will. Soft words soften our own soul. Angry words are the fuel to the flame of wrath, and make it blaze more firecely.

Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and sarcastic words irritate them; bitter words make them bitter, and wrathful words make them wrathful.

There is such a rush of all other kinds of words in our days that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and warlike words.

Kind words also produce their own image on men's souls.

And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings.

—Publisher Unknown

—Selected by Sister Della Klepinger

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## CHILDREN'S PAGE

### THE RAINBOW IN THE SKY

Gen. 8:20; 9:1-17

When Noah and his family came out of the ark on dry land they were glad and thankful that God had been so good to them. And Noah built an altar and offered burnt offerings to the Lord. God smelled the burnt offerings and it pleased Him that Noah remembered to thank Him for saving them from the flood of waters. So God made a promise to Noah. God said, "I will not again curse the ground for man's sake; neither will I smite every living thing as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

God told Noah that the animals and the plants that grew would be for man to eat but that mankind should never kill one another. If they did they themselves would have to die for doing such a thing.

And God said that never again would He destroy the earth with a flood. The promise that God promised Noah was called a covenant or an agreement between God and Noah and his sons. So that man would remember this promise God put a rainbow in the sky. We all know what a rainbow is and we have seen them many times. The colors are very beautiful indeed and everytime we see the rainbow we should remember how good God is and that He has promised never to bring a flood upon the earth again to destroy it by water.

What a big world it must have seemed to Noah and his sons. To realize that the earth was theirs to use, and that there were no enemies to molest them. The best soil was theirs to till and God was their friend and would help them. What a blessing was given to them. Yet, it wasn't many years till man again began to do things not pleasing to God. Man did have an enemy and that enemy was the same one that was in the Garden of Eden. It was Satan, the devil, who had deceived Eve with a lie in the beginning. Satan is still around — even today — and is causing man to sin whenever he can. If we stay close to Jesus, believe and live by His Word, we will not be deceived by Satan. Jesus can be our "rainbow in the sky" — a promise to us that if

we live for Him He will bless us with eternal life.

— Brother Rudy Cover

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## NEWS ITEMS

### MARRIAGE

#### REED — GINGRICH

Sister Marilyn Reed and Brother John Gingrich were united in holy matrimony on August 11, 1973, at the Grandview Dunkard Brethren Church. Sister Reed is the daughter of Brother and Sister Carl Reed of Grandview. Brother Gingrich is the son of Brother and Sister Roy Gongrich of Palmyra, Pennsylvania. They will be making their home at Grandview.

#### GRANDVIEW, MISSOURI

The Grandview Congregation held a one week series of meetings with Elder Dale Jamison of Quinter, Kansas, as our evangelist. One expressed a desire to follow the Master and received Christian baptism. We all rejoice for him.

Our Lovefeast services were Saturday, October 6, with one of the largest crowds we have ever had surrounding the Lord's table. We pray that each one has gone forth with a greater desire to follow the Lord more closely in the days to come than in the days that are past.

— Sister Jolene Andrews, Cor.

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What I gave I have; what I spent I had; what I kept I lost.

Don't pray for tasks equal to your powers but powers equal to your tasks.

Nothing lies beyond the reach of prayer except that which lies outside the will of God.

It does not take great men to do great things; it only takes consecrated men.

Christ died for you; are you living for Him?

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Samuel Bross  
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# BIBLE MONITOR

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## GIVING THANKS

We thank thee, O Father, for all that is bright —  
The gleam of the day and of the stars of the night;  
The flowers of our youth and the fruits of our prime  
And blessings that march down the pathway of time.

We thank thee, O Father, for all that is dear —  
The sob of the tempest, the flow of the tear;  
For never in blindness, and never in vain,  
Thy mercy permitted a sorrow or pain.

We thank thee, O Father, for song and for feast —  
The harvest that glowed and the wealth that increased  
For never a blessing that encompassed earth's child  
But thou in thy mercy looked downward and smiled.

We thank thee, O Father of all, for the power  
Of aiding each other in life's darkest hour!  
The generous heart and the bountiful land,  
And all the soul-help that sad souls understand.

We thank thee, O Father, for days yet to be —  
For hopes that our future will call us to thee—  
That all our Eternity may form, through thy love,  
Our Thanksgiving Day in the mansions above.

— Selected from The Vindicator

## THANKSGIVING

Again, as the traditional day of Thanksgiving comes to us we offer our praise to God for His bountiful blessings unto us. Yet as we consider the Pilgrim fathers as they come to these shores, we are made to feel that we as a nation have forgotten the real purpose and meaning of Thanksgiving. To a great extent, the day is just a holiday. To the Pilgrims it was a day of praise and thanksgiving to God for His mercies to them.

There probably will be only a few who will pause and give sincere praise to God for His mercies. But God is pleased when His people bring forth their sincere expressions of praise and thanksgiving. David was one who was ever ready to express his praise to God.

In chapters 13 through 16 of I Chron. is given the account of the Ark of the Covenant which the Philistines had obtained but sent back to Israel after seven months, because its presence meant nothing but trouble to them. David made and pitched a tent for the Ark. He also composed the Psalm found in I Chron. 16 and gave to Asaph and the brethren to be sung in thanksgiving to the Lord.

The return of the Ark was a most meaningful and joyous occasion, for God had promised to commune with His people from above the mercy seat of the Ark. Perhaps we can better understand their distress if we were to fall out of fellowship with God and be in disfavor with Him. How apprehensive we would be! The Ark figured prominently in their life. It preceded Israel when they moved. The Ark was carried around Jericho once each day for six days but on the seventh day it was carried around the city seven times. Then as the priests blew the trumpets and the people shouted, the walls fell down.

The psalmist on another occasion asked, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the Lord." In I Chron. 16:8, we are told to give thanks unto the Lord. Our Heavenly Father blesses us in so many ways and we are so poor yet we can give our life to Him if we have not so done. Too, I can give my gift of thanks to God. None else can do that.

In vs. 9, we are admonished to sing unto Him and talk of His wondrous works. God has blessed all with vocal cords that we may sing praises to Him. Even though we may not be able to sing as we would like, still we can make a joyful noise unto the Lord. Surely the poorest singer singing praise to the Lord is more meaningful to God than the sound of the most expensive instrument.

The Psalmist directs us to glory in His holy name, vs. 10.



As we look at our own lives we are made to know of our many imperfections and shortcomings. Blessed is the man to whom the Lord will not impute sin. How it encourages us to look unto the One who is perfect. Let us glory in His holy name.

Also in vs. 10 is the thought of rejoicing. Let the heart of them rejoice that seek the Lord. We have many difficult situations to face in life. Some of the roads we walk may be uneven, but by His grace we can see better paths ahead by looking forward with an eye of faith.

Seek ye the Lord and His strength, vs. 11. There is a song "Where can I go but to the Lord." That should be our position. God has so loved us and cared for us and has been so merciful to us what else could we do but turn to Him. When we become worn and weary there is One whose strength knows no limit.

As we observe this Thanksgiving Day may our hearts be full of praise to our Maker for His abundant mercies.

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## WHY WE SHOULD BE THANKFUL

We live in what many believe to be one of the most trying times in the history of the world. The old ways of doing things are often not sufficient for the problems of the day. We are both the victims and the beneficiaries of change. We used to say "what goes up must come down" but now we add, "unless it orbits."

Not only do we live in an age of rapid change but it is also one of uncertainty. We face the possibility of international annihilation from the holocaust of a nuclear war. Dark clouds

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Send all subscriptions and communications to the editor.

WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

JACOB C. NESS, Assistant Editor: 136 Homeland Road, York, Pa. 17403

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.

of war on the horizon of the world are ever present, threatening the peace we cherish in our hearts.

In addition, life has become more complex, losing its simplicity and much of its way of fellowship. It seems to take more courage to live these days because often we must go it alone. Then too, personal and family adjustments often are not as easy because of sociological and technological changes.

In the light of all these things can we honestly say we should be thankful? Why should gratitude become a prominent attitude?

We should be thankful because, first of all, God is still on the throne. He it is who rules the universe. He it is who is not only our Maker but our Sustainer.

It is said that a blinding flash of lightning once illuminated the office in which Thomas A. Edison sat one night with his secretary, Samuel Insull, waiting out a storm.

"That's the Opposition, Sammy," Edison said to Insull.

As the thunder rolled away the inventor rose from his chair and added in a lower tone, as though to himself;

"There's an Engineer — somewhere."

There is an Engineer somewhere. It is God. This great Engineer of the skies has put too much into this world to abandon it.

The accuracy and reliability of God's orded is so complete that astronomers can foretell to the smallest fraction of a second as to what time a certain star will rise on a certain evening a century hence, and in that time it has traveled, not a few thousand feet, but through spaces so vast as to be utterly beyond human thought and at a speed that is too exciting to describe.

Make no mistakes, God still runs this world. He is behind history and ahead of the current events of the day. If God started the world He can keep it going, just as a watchmaker who knows how to make a watch can care for it and repair it if it get out of order.

Also, do not think for a minute that God is too big to take an interest in the smallest details of our personal life. He isn't. Paul reminds us of this in Philippians 4:6-7 as he says, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Let us be thankful then, that we have a God who loves and cares for us. Have confidence in the fulfillment of His purpose because this is God's world.

Secondly, not only should we be thankful for the greatest thing in life — having God — but we should also be thankful for the little things in life.

We may be thankful for the sunshine and the rain, for the

beauty of nature, the laughter of little children, the fellowship of good books and friends, the inspiration of good music and even for a cup of cold water on a warm summer day. The habit of being thankful for little things is a powerful ally in facing life calmly and adding zest to living.

On the surface it may sometimes seem foolish to be thankful in the face of adverse circumstances, but it isn't if we can see within ourselves that any situation could be worse — much worse.

Personal tragedy isn't so shocking or destroying to calmness of soul, if one can keep the spirit of a certain old lady who, with only two teeth left, could say, "I'm thankful they are together in the same place." And we have all heard of the man who complained because he didn't have any shoes until he saw a man who didn't have any feet. Thankfulness for what we have or for the fact that our condition in life is not worse than it is, is a poise builder. Use it.

We have sung for years "Count your many blessings, name them one by one." Do it. Take a piece of paper and make two columns, over one writing blessings and over the other, adversities. You will find as you try to write in each column that your blessings will far outweigh your adversities.

Let us cultivate the spirit of being thankful then, for thankfulness is a real poise builder, the creator of an inner happiness that would not be ours otherwise.

— Herman R. Holler

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## THE VALUE OF LIFE

What a wonderful thing life is. It is the gift of God. How earnestly we need to pray that God may give us some realization of its great value. One of old prayed, "So teach us to number our days, that we may apply our hearts unto wisdom." God has called us for His glory. He redeemed us that we might glorify Him in our bodies and Spirit which are His. Every moment of our life should be spent in such a way and manner as will best glorify Him.

God has given us a short time here on earth, and upon this short time eternity depends. Let us refer to several short passages of Scripture to bear the thought. The wise man Solomon had in mind, as he wrote in Eccles. 11:3, of the shortness of one's life, comparing it to a tree. "In the place where the tree falleth, there it shall be."

In comparing the life of man to a tree when the life is gone,



it shall fall and shall remain in whatsoever state it is in when it falls. Then we will see what James 4:14 says, referring to the natural things and also regarding the value of life, "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." How long does vapor last? Only a short time. If we were to ask a very aged person concerning his age, that it must seem like a long time to be that old, his reply would be, "It seems as though it was yesterday that I was a child." Our life seems long as we look forward hoping to reach a certain goal, but the span of life is quickly vanished, as the Psalmist says, "Behold, thou hast made my days as an handbreadth."

The life of today does not end this evening at the going down of the sun. How the golden moments have been spent determines what our eternal destiny will be.

Our hearts are made very heavy as we behold the shameful abuse that many are making of time. If it were possible to give a great sum of money or to help someone to a proper estimate of the value of time we would not hesitate to confer the latter. Millions of gold are not to be compared in value to a moment of time. As an illustration, a man of great wealth had under his management young men and women. He announced that in one year's time there were positions opening to those who qualified themselves for them with the salary ranging according to their position. How they spent their moments of time determined what their qualifications would be. Every moment rightly spent qualified them for higher positions and every moment misspent had a disquillifying effect.

With time at our hands as an opportunity, let us qualify ourselves not for a higher position here on earth, but "to an inheritance incorruptible and undefiled, and fadeth not away, reserved in heaven for you."

Heaven gives the announcement that as we spend the moments of life so shall eternity be.

Just one life lies before us. We will pass over life's pathway but once, and steps we take cannot be taken over. If we make a misstep we have an advocate with the Father Jesus Christ the righteous. It is true that God can and will forgive us of our missteps. By the way we spend the moments of time today we are adding to or diminishing our treasures in Heaven. This evening our mansion in glory will be according to how we have spent the moments of this day.

There are great responsibilities in life. It means much to live. Thank God, it is blessed when we hide our lives with Christ in God and live in Him.

— Brother Clarence R. Gehr from April, 1941, Bible Monitor

— Selected by Sister Maxine Surbey

## MEDITATIONS

### Part 3

A friend is a person with whom you dare be yourself.

Conscience is God's presence in man.

He that cannot forgive others breaks the bridge over which he must pass, for every man hath need to be forgiven.

Forgiveness is the fragrance the violet sheds on the heels that crushed it.

The best way for a husband to clinch an argument is to take her in his arms.

No one can have a true idea of right until he does it.

I shall grow old, but never lose life's zest, because the road's last turn will be the best.

You are as young as your faith, as old as your doubt.

Meet the problems of life with decision.

Keep your mind out of the past and keep it on the future.

The tempter also comes to challenge.

Some folks go through life in low gear and even try to climb the hill with the brakes on.

The Beautitudes could well be called the Happitudes.

It is better to be small and shine than to be big and cast shadows.

Hell is at the end of a Christless life.

A Christian's word should be as good as his bond.

"He died climbing" is the epitaph on the monument of a mountain climber.

A light house sounds no gong.

When Jesus prayed in private, He prayed all night; when He prayed in public, He was very brief.

When a man is too busy to pray, he is too busy.

If ye forgive not men their tresspasses, neither will your Father forgive you.

Too much brass makes the golden rule fail.

It is easier to stand on your feet if you spend more time on your knees.

Remember God has a little bottle of tears.

Many love a place at the Table, but few desire the basin and the towel.

Memory can be the sweetest or the bitterest thing in the world.

A loose tongue will get you into many tight places.

The wise duck flies so high the bullets cannot reach him.

How much did he leave when he died? He left it all.

Stand up to be counted, speak up to be heard, but sit down to be appreciated.

The family altar will alter things. — Brother Paul R. Myers

## FIRST OF ALL — THANKSGIVING

Today is Thanksgiving Day. What of yesterday? How about tomorrow? The apostle said, "First of all, supplications, prayers, intercessions, and giving of thanks, be made for all men," and as an example he used kings and those in authority. Never has there been a time when this instruction was more vital. The world has just experienced an era of two hundred years of the most extensive religious freedom ever known since Paul spoke those words to Timothy. In the last decade we have observed much rioting and rebellion against governmental authority. This should bring to the mind of the Christian his solemn and constant duty, and privilege as well, to offer supplication (an humble request), intercession (to plead in behalf of others), through prayer (an humble entreaty), which brings us to the giving of thanks to our great God and His Son Jesus Christ, the source of all blessings and the answer to all our prayers.

In the beginning God created all things and viewing them He said they were good and very good, yet in that first transgression of our foreparents in the Garden of Eden we sense a lack of thankfulness. Did the loss of their Paradise cause them to be grateful to their Creator for the good things of life? If so, they were not yet thankful enough, as we are told in Eph. 5:20 to give "thanks always for all things." In this day we see those who take their many blessings for granted and commit daily the sin of ungratefulness. Is it possible they must lose their blessings before they will recognize the One who has given them?

Cain and Abel expressed their thanksgiving in their offerings to God. Cain lost his reward by his ungracious attitude toward divine pleasure, and he sinned unto condemnation.

The wife of Job could see nothing for which to be thankful, and she told her husband to "curse God, and die." But faithful Job, looking forward, saw victory over death, and God blessed him even in this life with a greater portion than he had before his afflictions.

Among the many expressions of thankfulness in the Blessed Book, the Psalms of David are outstanding. We find him offering supplication because of sin, suffering, and persecution. We hear him offering gratitude and adoration for God's power and majesty, and for His goodness and mercy. These beautiful Psalms have been chanted and sung by Christians of all ages.

Christ gave thanks to His Father for the glory that was revealed Him, and for those of His own disciples who were given unto Him as His followers down through the ages and even to us in this day.

Do you ever hear someone say, "What is there to be thankful



for?" Here is a great lack of that which God expects to find in each of us— that possession of faith, hope, and charity.

Dear reader, consider earnestly this subject of thanksgiving. First of all, do you know Jesus Christ as your Saviour through full obedience to His teaching? If not, you have not yet experienced a real Thanksgiving Day, nor will you until you have had your name written in Heaven. First of all do this, and you will possess a heart full of joy and peace, and your thanksgiving will be filled with real hope. You may have seen a Christian who seems discouraged because of the storms of life. He must be reminded that God has not promised a smooth passage, but He has assured His children of a safe landing.

One of the happiest persons with whom we have visited this past year is an elderly invalid sister who wears a patient, sweet smile, whose eyes beam with hope, and whose lips are so ready with an inspiring testimony of faith and thankfulness. She is appreciative of her family and friends who care tenderly for her, and the height of her joy is the reading of Scripture, exhortation, supplication, intercession, prayer, and giving of thanks. A wonderful example! A home that has thanksgiving every day of the year is a home approved of God for the raising of children, and is a blessing to any nation. A mother who had taught her son to kneel by his bed and pray when he was small found a note on her pillow one night when that son had reached his teenage years which said, "I love you," with a word of thanks for his Christian home. The young people who will surmount this rebellious age in which we live are largely those who have come from homes where thanks is offered daily. When this is lacking, too often the things of this world are considered before the promises of God. A poet has said, "Praise is the product of prayer, ringing in the upper regions."

The early Pilgrims had a special day of thanksgiving in lean years as well as in time of plenty. We find that Brethren in areas where drought has affected the crops and where some will have no harvest seem just as thankful as those who have an abundance. It is not an easy matter for one who has not known Christ to be thankful in time of depression, especially when he has not remembered to give thanks in time of plenty.

Paul says in Phil. 4:6, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." By this we receive a peace of God in heart and mind which is beyond understanding. Paul learned, he tells us, to be content in whatever state he found himself to be; that he knew how to be abased and how to abound. These characteristics are neither known nor practiced by men of the world today. Their abounding is largely due to the fact that they look upon things of their own rather than the things of

others. Discontentment and striking, which is unscriptural, brings gain to masses of people who consume it in idle time and worldly pleasures. These do not satisfy, but produce, instead, an attitude of ungratefulness. The Scripture warns that some men become so perverse with disputings, and their minds are so destitute of the truth, that they suppose gain to be godliness. Such men could scarcely give to a charity without doing it grudgingly. In I Tim. 6:6 Paul admonishes to withdraw from such; that rather "godliness with contentment is great gain."

If the nations of the world would be humble in their requests, plead in behalf of one another instead of hating each other, and show gratitude and be more thankful, their problems would not be so great. Because they will not do this, we know according to prophecy that things will wax worse and worse, and because iniquity abounds the love of many shall wax cold. Men will become unthankful, unholy, and lovers of pleasure more than lovers of God. Surely Christ will soon come to this disobedient and unthankful world. He will come for those who first of all have served Him, who "have washed their robes, and made them white in the blood of the Lamb." Luke warns the unthankful, "Take heed to yourselves, lest at any time your hearts be overcharged with surfiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

For whom then shall we give thanks other than for kings and those in authority? For all men! for families, friends, Brethren, neighbors, and also for our enemies, remembering to intercede for the unsaved.

As we look upon our calendars and note the date of Thanksgiving Day, let us mark on the calendar of our hearts to remember that every day is Thanksgiving Day. Old records of earlier centuries read thus, "The twentieth day of August, in the year after the gracious birth of the Son of God, 1651." Signs on the eastern horizon point to an approaching day of great tribulation, as told by the Old Testament Prophets, the Gospels, and John, the Revelator. We can visualize a calendar of that day as it may read, "Thanksgiving Day, (month), (day), (year), of the reign of (man), 666." Those who accept this calendar and the number of this man will worship him. Those who reject him and heed the testimony of the two witnesses will be killed. Study the promise of the marriage supper of the Lamb in Rev. 19:7-9. This will be a wonderful Thanksgiving Day for those who are called to come. Several times more we read of thanksgiving in heaven which will far excel anything we have known here.

If you would be prepared to stand before the Son of Man, remember that today is the day of salvation, and the day of grace remains. Mark the calendar of your heart, and follow with obedience unto Christ in all things. Make it the first day of



the first month of the first year of your life for Jesus Christ, and it will be a blessed Thanksgiving Day for you.

— Selected from The Vindicator

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## THINK BACK THEN LOOK FORWARD

Time changes things. How true. This is 1973. I have before me the Feb. 1, 1953 Bible Monitor with the ministerial list of that day. In these twenty years there have been many changes. Four on the 1953 list are living, but no longer affiliated with the Dunkard Brethren Church.

Forty-six ministers and elders who were active in 1953 have gone to their long Eternal Home. I propose to list their names, along with the office they held at that time. Think back, ponder on their labors for the Church. Do you recall any of their messages? Do you remember when any one of them may have married you? May have preached the funeral of a member of your family? May have anointed you? Can you recall their fervent prayers?

Do you remember any advice they may have passed on to you? Do you recall their non-conformity principles which they held to and so earnestly taught? Can you remember when some you knew shed tears for the Church? Can you recall council meetings when these brethren pled for the purity of the Church? For the peace of the Church? Do you remember when they strove in revival meetings for the salvation of lost souls?

Can you recall instances when these brethren, because they were in earnest when they promised to uphold the doctrine of the Church as interpreted by the Dunkard Brethren suffered slander, ill-will and even persecution by those that did not abide by their vows made to Almighty God?

As you read this list of our departed ministers and elders, ponder for a moment at the reading of each name. If you knew the individual, just what impression did his work in the Church make on you? On your Church?

G. Henry Besse (M)  
T. I. Bowman (E)  
Jonas Broadwater (E)  
J. D. Brown (E)  
W. H. Demuth (E)  
Howard Dickey (E)  
George Dorsey (M)  
A. G. Fahnestock (E)  
L. B. Flohr (E)

Harold Frantz (M)  
J. D. Glick (E)  
Abraham Gibble (M)  
Oscar Harmon (M)  
H. I. Jarboe (E)  
O. T. Jamison (E)  
Henry Kegerreis (M)  
A. B. Keller (M)  
Ben Klepinger (M)



Emanuel Koonen (E)  
 Lawrence Kreider (E)  
 Minor Leatherman (E)  
 Owen Mallow (M)  
 D. K. Marks (M)  
 Z. L. Mellot (E)  
 Abraham Miller (E)  
 Clyde J. Miller (E)  
 Paul Morphew (E)  
 Joseph H. Myers (E)  
 Chas. O'Brien (E)  
 Herbert Parker (E)  
 E. W. Pratt (E)  
 Benjamin Reinhold (E)

J. P. Robbins (E)  
 Marion Roesch (E)  
 Orville Royer (E)  
 Emmert Shelly (E)  
 Bernie Shriner (M)  
 D. E. Steele (E)  
 Earl Waldo Strayer (M)  
 Ord L. Strayer (E)  
 Addison Taylor (E)  
 E. L. Withers (E)  
 Clayton Weaver (M)  
 Paul Weaver (M)  
 Elsworth Weimer (E)  
 Rufus Wyatt (E)

Each of these brethren had their own stance in the pulpit. They had their individual gestures and manner of delivery. No two were alike.

They are now reaping the fruits of their labors. Many of these, while ministers in 1953, were advanced to the Eldership before they passed away.

Many of these departed Elders were they who laid hands on many of the present day ministers and elders who were not in office in 1953.

Thus we reflect over the past twenty years and see many changes in the leadership and ministry of the Dunkard Brethren Church.

Let us look forward to the future. The ministry of today has just as much responsibility to uphold the true doctrine of the Church in the future as did our beloved brethren in the past. There is a marked degree of difference now and twenty years ago. Then, there was not so much opposition to the non-conformity principles as there is today. Then, people held to the Church more rigidly than today. Then members were more obedient to the Church than today.

Project your minds forward twenty years. If the earth stands, how many of our present day ministers and elders will be active? How many of them will be beneath the sod? How many of our loyal young brethren of today will be our ministers and elders then? This we do not know. Only God knows the future.

Certainly, each minister and elder is duty bound to Almighty God as they were in the past to preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. II Tim. 4:2.

May God bless our ministry today that each will prove a faithful steward, that the Church will be fed the true unadulterated Word and that many souls will yet be garnered into His Kingdom.

—Brother Paul R. Myers, Box 117, Greentown, Ohio

## A BOY'S CONSCIENCE

Little Joe Gagon was playing in Brother Sam Toby's grist mill in a small Main town when Brother Sam said, "I'm just about out of grain sacks. I'd give a nickel for every used one folks would bring in, providing they didn't have any holes in them."

Little Joe ran home and found ten grain bags that had been thrown into the corner of the barn. He rolled them up and ran back to Brother Sam's mill.

"Well, now," said Brother Sam, "I see you found some. How many do you have?"

"Ten," said little Joe. "Do you want to count them?"

"Of course I don't," said Brother Sam. "If you say there is ten, then there is."

He went to bed early that night, and in his dream he could see Brother Sam pouring grain into a sack. As fast as he poured it in, it ran out through a hole and down into the water under the mill. Morning finally arrived, and little Joe took a dime from his piggy bank and ran down the dusty road to Brother Sam's mill. Handing the dime to Sam, he said, "I'm sorry, but two of those sacks had holes in them." Brother Sam laughed. "So I noticed when I started to fill them, but don't you worry about that. I sewed up the holes."

Years rolled on. Finally, Joe bought the grist mill. People for miles around drove in to trade with him because he had a reputation of being a fine, honest young Christian man. One day an old gentleman came into the mill and said, "Put me up a bushel of oats." Joe picked up an empty sack, and after looking it over carefully, he poured in the grain.

The old gentleman laughed. "I've bought a lot of grain here, but there's something I don't understand. I've noticed that every time you pick up an empty sack, you look it all over, just like you expected to find a hole in it."

Joe smiled. "Well, I guess it is just a habit. When I pick up an empty sack, I always think about an instance that happened when I was a boy."

"O give thanks unto the Lord, for he is good: for his mercy endureth forever," Psalms 107:1. Even though November is recognized as the Thanksgiving month, we as Christian people should express our thankfulness every day of our lives here on earth. If we reap a life harvest of bountiful crops, using them wisely, we should save as much of the good as possible.

Let us examine our hearts to make sure there is not a leak like the grain sacks had, that we loose not our spiritual growth and neglect our God who provides for his chosen people.

"As the grain poured into the water, so will our light dim

if we fail to give thanks.”

Your Christian Friend,  
— Sister Shirley Stump, R.1, Union, Ohio

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### CHILDREN'S PAGE

## A CITY AND A TOWER

Genesis 11:1-9

Noah lived one hundred and fifty years after the flood and died. God told Noah and his sons to be fruitful and multiply and replenish the earth. It wasn't many years till there were many people on the earth and they all spok one language. Today we have many languages and why do you suppose that people today don't all speak the same language like they once did?

The people of the earth began to move toward the west until they came to a plain in the land called, "Shinar." This was located in a country later called, "Babylonia" and is where the country of Iraq is today. The plain of Shinar was for many centuries perhaps the most fertile region on earth. The land was very rich and produced excellent crops. The descendents of Noah, who lived there were very much like people today. When they found land that produced well and they could make an easy living that is where they wanted to be. This plain was very large but it soon became overpopulated with people.

Because this was such a good place to live and nobody wanted to leave, somebody got the idea of building a city. And they said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Now God had told Noah to replenish the earth but the people had it so good that they just didn't want to move out.

When the Lord came down and saw the city and the tower He was much displeased. Here was a people that aspired to learn about heaven in their own way — maybe they wanted to learn more about the stars. We really don't know how far developed these people were but God said if they continued that nothing would be restrained from them which they had imagined to do. We wonder what God thinks of people today — trying to conquer space-searching for new worlds — landing on the moon.

And God said, "Let us go down, and there confound their language that they may not understand one another's speech." Can you imagine how it would be if everyone who was building



this great city and tower suddenly spoke and understood in a different language? There could only be complete confusion and they became so disgusted with one another that they took off in every direction — anything to get away from so many crazy people!

“So the Lord scattered them abroad from thence upon the face of the whole earth: and they left off to build the city.”

— Brother Rudy Cover

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Self needs to be dethroned in the life of every Christian. Even the good things of self are abominable in the sight of God. The carnal mind is enmity against God.

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## DAILY DEVOTIONS FOR DECEMBER, 1973

### CAPTIVITY

Memory Verse, Psa. 137:3

For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

Sat. 1—Psa. 78:34-72

Memory Verse, Isa. 5:13

Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

Sun. 2—Psa. 85:1-13

Mon. 3—Psa. 106:1-48

Tues. 4—Psa. 126:1-6

Wed. 5—Psa. 137:1-9

Thurs. 6—Isa. 5:1-30

Fri. 7—Isa. 14:1-32

Sat. 8—Isa. 45:1-25

Memory Verse, Isa. 61:1

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Sun. 9—Isa. 49:1-26

Mon. 10—Isa. 51:1-23

Tues. 11—Isa. 52:1-15

Wed. 12—Isa. 61:1-11

Thurs. 13—Jer. 13:1-27

Fri. 14—Jer. 20:1-18

Sat. 15—Jer. 22:1-30

Memory Verse, Jer. 13:17

But if ye will not hear it, my soul shall weep in secret places for your pride; and

mine eye shall weep sore,  
and run down with tears,  
because the Lord's flock is  
carried away captive.

Sun. 16—Jer. 24:1-10

Mon. 17—Jer. 29:1-32

Tues. 18—Jer. 30:1-24

Wed. 19—Jer. 33:1-26

Thurs. 20—Jer. 46:1-28

Fri. 21—Jer. 50:1-46

Sat. 22—Jer. 52:1-34

Memory Verse, Isa. 7:14

Therefore the Lord himself  
shall give you a sign; Be-  
hold, a virgin shall conceive,  
and bear a son, and shall  
call his name Immanuel.

Sun. 23—Isa. 9:1-7

Mon. 24—Lam. 1:1-22

Tues. 25—Matt. 1:1-25

Wed. 26—Lam. 2:1-22

Thurs. 27—Eze. 39:21-29

Fri. 28—Amos 1:1-15

Sat. 29—Amos 5:1-27

Memory Verse, Jer. 46:27

But fear not thou, O my  
servant Jacob, and be not  
dismayed, O Israel: for, be-  
hold, I will save thee from  
afar off, and thy seed from  
the land of their captivity;

and Jacob shall return, and  
be in rest and at ease, and  
none shall make him afraid.

Sun. 30—Amos 7:1-17

Mon. 31—Amos 9:1-15

Memory Verse, Eze. 39:23

And the heathen shall know  
that the house of Israel went  
into captivity for their in-  
iquity: because they tress-  
passed against me there-  
fore hid I my face from  
them, and gave them into  
the hand of their enemies:  
so fell they all by the sword.

Amos 9:14-15

And I will bring again the  
captivity of my people of  
Israel, and they shall build  
the waste cities, and inhabit  
them; and they shall plant  
vineyards, and drink the  
wine thereof; they shall also  
make gardens, and eat the  
fruit of them. And I will  
plant them upon their land,  
and they shall no more be  
pulled up out of their land  
which I have given unto  
them, saith the Lord thy  
God.

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## ADULT SUNDAY SCHOOL LESSONS FOR DEC., 1973

Dec. 2 — Saul sent to destroy the Amalekites but disobeys. I Sam. 15:1-35

Dec. 9 — David anointed King. I Sam. 16:1-23

Dec. 16 — David goeth out to meet Goliath. I Sam. 17:1-37

Dec. 23 — Birth of Christ. Luke 2:1-40

Dec. 30 — Goliath is slain. I Sam. 17:38-58

W. S. Reed  
Dallas Center,  
Iowa 50063

# BIBLE MONITOR

VOL. LI

DECEMBER 1, 1973

NO. 23

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## COMPASSION

If I never show compassion,  
I wonder what 'twill be,  
When I before my Saviour stand,  
Will I want compassion shown to me?

I must not always see the bad,  
And not behold the good,  
Nor should I my brother criticise  
'Till in his shoes I've stood.

I cannot feel the throbbing pain,  
That's in my brother's heart,  
Until I've felt the sorrow  
That made his joy depart.

I may speak with tongues of angels  
Or have the gift of prophecy,  
If I do not have compassion,  
'Twill not gain a thing for me.

So may we be a little kinder,  
And our hearts be filled with love,  
So we'll not become as sounding brass  
And lose our Crown above.

— Sister Lucille Throne, Alvordton, Ohio



## THE TWO WAYS

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13,14.

It should be obvious there are two powers in this world — the god of this world and God the Father. Down through the ages this world has been the scene of a great controversy as to who shall rule the hearts of men. Each one who comes to the age of accountability must choose whom he will serve — God or Satan. How important our choice!

The text indicates there is a choice of two gates, two roads and two destinations. We are all very much interested in life. What we will do to preserve it! Even Job in his pitiful condition stated, "... all that a man hath will he give for his life." Thanks be unto God there is a way unto life.

The way unto life is a narrow way, but at least it is an open way. In Rev. 3:8 we read, "... I have set before thee an open door and no man can shut it." We have opportunity now but may not always have it. The Word says, "My Spirit shall not always strive with man." Christ opened the way for us, a new and living way, the only way. "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Jesus said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." Some have thought this referred to the necessity of stripping the camel of its burden before it could enter through a certain gate of Jerusalem. Those who would enter the narrow way must unload the burden of sin. It is certain that few find their way through the narrow gate. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Jesus also said, "... except your righteousness exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

"Few there be that find it." Of all the people living at the time of the flood (about 1656 according to chronology) only eight persons were saved. Yet there possibly could have been thousands upon thousands, considering their longevity. How sad it is that comparatively few enter into the narrow way. Why? One reason is, so few are seeking it. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Then some put off salvation as did Felix, waiting for a convenient season. Some don't want salvation, and some feel they don't need it. Jesus said, "Strive to enter in at

the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." "But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul," Deut. 4:29.

Now let us consider the way of destruction. It is a broad way, a highway. It suits the carnal mind. The sinner can take all his likes and pleasures with him on the broad way. There is room for Satan, the world, and the flesh. There is room for scoffers and drunkards and all that love iniquity.

It may be a crowded way because the text says, "Many there be which go in thereat." This way is a much easier way to travel. There is plenty of company. On this way nothing is really required of one. Those traveling this way may "enjoy the pleasures of sin for a season," while they are being carried along with the crowd.

But it is a fatal way. Those who travel this way are destined for destruction. The one who loves sin will surely perish, for those traveling this way are without God and without hope. As we see signs that we believe herald our Lord's return, we need to give serious thought to the way in which we are traveling, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," Rom. 6:23. Behold, I set before you the way of life, and the way of death," Jer. 21:8. "...Choose you this day whom ye will serve," Josh. 24:15.

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You can be a lady or gentlemen in any language, but not **with** any language.

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## THE BIBLE MONITOR

DECEMBER 1, 1973

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

JACOB C. NESS, Assistant Editor: 136 Homeland Road, York, Pa. 17403

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.



## THE CHURCH AND THE STATE

What is our relationship to the state? More and more we are being challenged to become involved in the affairs of the state. Every time election comes up, there is more pressure on the church to use its influence to bring the right man into office. In 1960, when a Catholic and a Protestant were running against each other for office as president of the United States, one newspaper in our community said that more Amish and Mennonite people turned out at the election booth than had ever turned out before. A shame indeed!

The twelfth chapter of Romans gives an outline of what the place of the church is to be. The thirteenth chapter then gives us the place of the state.

### The Place of the Church

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering; or he that teacheth, on teaching" (Romans 12:6-7). Here we find that the call of the church is to prophesy and teach. This really strikes at the very heart of the matter that is confronting us today. We are accused of being complacent and unconcerned about social and civil injustices around us. But the Bible says that we are to prophesy and to teach the Word of God. People are saved, not by law and by reformation, but by the preaching of the glorious Gospel of Jesus Christ, which brings regeneration to the heart. Then when the heart is changed, the other things will line up and become the way they ought to be.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good" (verse 9). This gives us the first clue as to what our attitude should be towards evil. The battling of evil is, after all, what the social-betterment people are talking about, but ours is a greater mission by better methods.

We have the ministry of prayer. "Rejoicing in hope, patient in tribulation; continuing instant in prayer" (verse 12). We are to pray for all those in authority. This is our ministry. The greatest election booth is down on our knees before God in prayer. Lot possibly thought by moving into Sodom he could make a better city out of it. But Lot's ministry in Sodom was an entire failure. Abraham, who settled out in the fields away from Sodom, had more power over Sodom than Lot ever had. The Lord stopped at Abraham's tent and told him what He was going to do. Abraham pleaded for the city. Abraham had power with God. He was able to move the hand of God. Beloved, this is what we need to do—fall on our knees and pray.



"Distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless and curse not" (verses 13, 14). The Christian is ordained to good works. We are not saved by good works, but we are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10).

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (verse 19). We abhor evil, but we do not resist it physically. We do not take vengeance on evil in any way.

"Be not overcome of evil, but overcome evil with good" (verse 21). This implies that when we return evil for evil, we become partakers of evil. The hallmark of true Christians is to overcome evil with good—to return good for that evil which we may receive. Nonresistance is in every part and parcel of our Christian life. Thus, the church is called to a ministry of love, which reveals itself in its highest and purest order in preaching the Gospel of Jesus Christ to a dying world.

#### The Place of the State

In Romans 13 we find that the state is ordained of God to be a terror to evil. It is not necessarily called to abhor evil or to return good for evil as the church is. The state is ordained to punish the evildoer. It is ordained to use force to curb evil. In a sense, it is asked to return evil for evil.

#### No Harmony Between the Two

##### A. In Function

The state is ordained as an instrument of justice. The church is an instrument of love. As we think of the relationship of church and state, we see immediately that the function of the church and the function of the state are opposite. Therefore, this divides them.

Today, even the modernists are talking about the separation of church and state. They do not want the state to do anything that looks like religion. For instance, there were some religious bodies that did not want President Nixon to allow the traditional nativity scene to be set up on the White House grounds at Christmas time because by that token it would appear that he was endorsing Christianity as the religion of the United States. (Not that we approve of such things, but we leave them up to them.) They want the state to keep its fingers out of religion. But then they, the religious leaders, want to have their fingers in the state. Their philosophy is: the state should keep out of the church, but the church will tell the state what to do.

### B. In Principle

If the state would attempt to operate on Christian principles, the state would go down in ruins. This has happened in the past and will happen again if things continue as they are. On the other hand, the church has no business trying to operate on the principles of the state. They are entirely two different bodies and they have entirely different callings. They cannot mix. In the Old Testament, it is true, Israel was commanded to carry out capital punishment and other forms of punishment. But Jesus said, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." This is the principle that has been instituted for the church.

Let us draw a comparison between Romans 12:19 and Romans 13:4. Romans 12:19 says, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." God is saying, "Christian, do not avenge yourself; do not revenge wrath or evil. I will take care of that." How is God going to do this? The answer is in Romans 13:4: "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain. for he is the minister of God, a revenger to execute wrath upon him that doeth evil." How will God revenge evil? He will do it by his minister, the state.

Recently a newspaper reported that England has now permanently done away with all capital punishment. The state is missing its calling. The church has stepped out of her place and now she is persuading the state to step out of its place. The church has left her ministry of preaching the simple Gospel of Jesus Christ and has gone to a social gospel. Now she is persuading the state to leave its ministry of justice and also become a social organization, one of social betterment.

### C. In Their Methods of Dealing With Offenders

The church also has her administration of justice to a certain extent. She does not use the sword or prison sentences. This is not the way she punishes evil. Her method of discipline is to expel the guilty from her ranks. The state takes over from there. If we have a murderer among us, we do not pass a prison sentence on him. He is put out of the church and becomes the subject of the state. Then they do what they are called to do with him.

### D. In Operation

The church operates on a voluntary basis. Isaiah said, "Also I heard the voice of the Lord, saying, Whom shall I send, and who



will go for us? Then said I, Here am I; send me" (Isaiah 6:8).

The state, on the other hand, is like a puppet in the hand of God, "This matter is by decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Daniel 4:17). This is how God works with the state. God chooses a man and brings him into power whether he is a good man or whether he is a base man. It is not voluntary, necessarily. God raises up whomsoever He will and manipulates him this way and that.

### Voting

Some may say, "I will not hold office, I cannot be a politician, but I will do my part in voting to get the right man into office. The Christian has no business at the polls. Regardless what the issue is, when the state puts something up to be voted on, that is their business and we leave the voting to them. We go home and pray that the Lord will have His way.

Suppose the state is going to vote on capital punishment and you, as a Christian, go to the polls. Now, how are you going to vote? If you vote for it, then you are supporting the killing of another man. You have become a partaker of the state. On the other hand, if you vote against it, you are disarming the state and telling it to leave its place. So, you cannot vote. You are out of your place either way.

Or, suppose you vote for a certain man. You are really putting him in as your proxy to act for you. This involves the unequal yoke. During World War I, conscientious objectors were tried severely. Many of them were put into camps along with soldiers. There they were questioned over and over again. One question that came up was, "Did you vote for President Wilson?" Sad to say, there were some who said they had. Then what are you doing here as a conscientious objector? Why are you not out there supporting him? Why are you not out there fighting for him?," they were asked. Canada allowed the conscientious objector to live his convictions but said that he had to stay out of the polls. "You have no business voting because you are a conscientious objector." The state sometimes sees these things more clearly than a lot of church people do.

When it comes to matters of social reform, civil rights, whether the country should be dry or whether it should allow the sale of liquor, what do we do? Do we help to vote on these issues? Our mission is to preach the Gospel of Jesus Christ that will change man's hearts. We are not called to a social reform. All that social reform is going to do is to make a state church.



This will bring upon us the powers of darkness such as the church has not felt since the Dark Ages. It is going to bring everybody into the circle of nominal religion. When Constantine and other state leaders embraced Christianity, this seemed like a good thing. But they discovered that the only way they could have a state church was by force, because men were unconverted. Just because the state said everyone had to be a Christian did not change men's hearts at all. So the only way the state could enforce it was by bloodshed. It plunged the world into the Dark Ages. Our forefathers shed their blood for the cause of Jesus Christ. This is what is going to happen again if the Lord tarries.

### Good Citizens

The Christian always abides by the law, so far as it does not violate the Word. He is submissive to the state. If the state is going to force him to go into the armed forces, he submits to the alternative. He does not strike back. The Christian is a faithful taxpayer. The Christian is always in the right side of every moral issue. Therefore, he is the best citizen in the nation.

Beloved, we have an exceedingly high and holy calling.

— Selected from Christian Contender

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## THE KING'S ANSWER

A story is told of a man who once asked an Eastern king if he could tell him how to avoid temptation.

The king told the man to take a vessel brimful of oil and carry it through the streets of the city without spilling one drop.

"If one drop is spilled," said the king, "your head shall be cut off," and he ordered the executioners with drawn swords to walk behind the man to carry out his orders.

There happened to be a fair going on in the town and the streets were crowded with people. However, the man was very careful, and he returned to the king without having spilled one drop of the oil. Then the king asked:

"Did you see anyone while you were walking the streets?"

"No," said the man, "I was thinking of the oil; I noticed nothing else."

"Then," said the king, "you have learned how to avoid temptation. Fix your mind on God as you fixed it on the oil. You will not then be tempted to sin."

— Selected by Sister Emma W. Stauffer

## MEDITATIONS

### Part 4

The greatest of faults is to be conscious of none.  
Only God can fully satisfy the hungry heart of a man.  
A man's reach should exceed his grasp.

As a white candle in a holy place, so is the beauty of an aged face.

If God loved you as much as you love Him, where would you be?

Cleanliness is next to Godliness.

A child educated only at school is an uneducated child.

If thou would enter into life, keep the commandments.

The loss of enemies does not compensate for the loss of friends.

The severest justice may not always be the best policy.

No rule of success will work if you won't.

Honesty needs no disguise nor ornament.

The smallest good deed is better than the grandest intention.

It is better to have loved and lost than never to have loved at all.

A friend is one who comes to you when all others leave.

Water which is distant is no good for a fire which is near.

Hate is a prolonged manner of suicide.

Put yourself in the other man's place.

He makes no friends who never made a foe.

One sermon converted three thousand that day. Today it seems it takes three thousand sermons to convert one sinner.

A storm looks different from the boat than from the wave.

God must have first place or He will have no place.

The hardening of the heart is far more dangerous than the hardening of the arteries.

The preacher's job is to condemn sin, but not the sinner.

It is dangerous business to give the devil credit for things done by the Lord Jesus.

It is harder to do that which is wrong than that which is right.

Secret prayer is the secret of prayer.

A touchy person will have to nurse many sore spots.

Jonah was vomited up because even a whale couldn't stomach such a backslider.

Prayer is God's opportunity to do something for you.

A man who had attended a very spiritual revival said, "I feel like I have had my insides sandpapered."

Little pearls become to some men so important that they are unwilling to give them up for the pearl of great price.

— Brother Paul R. Myers, Box 117, Greentown, Ohio

## MIDNIGHT

The flashing of lurid lightning and the ominous mutter of thunder betoken the oncoming storm about to break upon us, the fury of which has seldom been equaled. The antediluvians were sufficiently warned but were so intoxicated with eating and drinking (ancient proof of prosperity) they were buried beneath the water and mud of the earth's greatest disaster.

The Lord Jesus wept over Jerusalem and cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Not many years later, parents were eating their children in the frightful seige and famine. America today stands at the cross-roads. We have enjoyed peace, prosperity, and freedom unequalled in the annals of history. We have been so enamored with our affluent society that we hardly have time to discern just what is happening to our nation. The fact is a group of moneylords have set about to establish a one-world government and a one-world church which they purpose to rule for themselves. They have known quite well that to establish such dictatorship they must by all means capture this country, which is the last bastion of liberty. Their plan is as sinister as it has been successful. They first set in to capture the news media and the money to do so. With their highly gifted and highly paid writers and speakers who can make black look white and white look black, it has been comparatively easy to brain-wash the American people.

Next they have set in to capture the higher institutions of learning. We haven't time or space to discuss the methods used to make the colleges a tool of international communism; but when one sees the majority of graduates leaving their institutions either Communists or pro-Communists, we well agree that they have been eminently successful. The vicious pornography pouring over the television, magazines, newspapers and on billboards, sex education, sensitivity programs, the filth even in textbooks show how they are capturing the grade school and the home right before our eyes. They made their boast that they would debauch the rising generation so that they could not defend us in war. Already social diseases are an epidemic in this country.

Another feature of this diabolical program of weakening this great nation so she will be an easy pray for our enemies is to break down patriotism in her citizens. In spite of the fact that this is the most powerful, the freest and the richest nation on earth, our enemies have sought to magnify our faults and to minimize our virtues until citizens who should know better are ready to cast



democracy aside for a tyrannical dictatorship. We wonder what young people who are marching and roiting and sabotaging our resources expect in return. When this government is overthrown the only alternative is a brutal dictatorship. Still another method of the traitors is to break down all law and order. They everlastingly harp on police brutality. When loyal police officers are wounded or killed the argument is always on the side of the law-breakers. Now the news media is begining to criticize J. Edgar Hoover and the F.B.I. Mr. Hoover is one of the most respected citizens of this great commonwealth. But those enemies of our country will only be satisfied when a lawless bedlam is created and they are ready to take over a helplessly prostrate nation and rule as self-appointed dictators.

One thing more the plotters have done is to get control of churches. If anyone has any doubt about this, read the article in the Reader's Digest, November 1971, "Which Way World Council of Churches."

Just one more traitorous scheme we mention here and that is to destroy thrift and wholesome industry in our citizens. Make able-bodied men feel like the government owes them a living and swell the relief rolls until Mother Democracy sinks to oblivion under the undeserved, unbearable load.

Is there any hope for us? Yes, indeed the people of God have the most powerful weapon in the world, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" Luke 18:7.

Remember, the God of Moses, Elijah, and the Apostles is the same today!

—Adapted from The Christian Pilgrims Voice



## FOR OR AGAINST

People sometimes ask whether there is not some middle ground, some place where one can take a stand and not be so strong for the Christian religion as the New Testament teaches.

The very fact that the question is asked shows that those asking it are in doubt as to their course, and want man to confirm them in their chosen way. No one who has the interest of the kingdom at heart will make the way easier than the words of our Master state.

Our belief is that there is no middle ground, that the teaching of the New Testament was given for the guidance of all who wish to make sure of heaven. But at the same time we do not wish to add one non-essential; for we are no more warranted in adding

to than we are in taking from the instructions we have been given for our guidance through this world and up to heaven. Our desire is to win as many as possible to the safe way. We strive to be Christ-like, not Pharisaic, in what directions we give.

There is a great difference in the way instruction is given. At times it seems that the one professing to try to lead men to Christ uses ways that are better calculated to repel them. The way is easy and the burden is light to those who have given their hearts and lives into the Master's keeping. But he whose heart is in the world, who thinks more of what he gives up than of what he gains by accepting Christ, will not find the way easy, and the burden will gall. It is only love that makes the burden light. Jesus gave us a rule by which we may know who loves him, when he said that the one who does his commandments is the one who loves him. If we turn the statement around it will read, that the one who does not do his commandments does not love him.

But the one who seeks to bring his brother to Christ must always show his love. His whole bearing must be calculated to attract. He must so lift up the Saviour before men that they will be drawn to Him. Our Teacher showed in His work among men the best way of meeting and winning all kinds of persons. He was and will ever remain the Master Teacher. Men change his words and his way, but they have never given us as good as what they wish us to discard, and they never will for man's wisdom is not that of God.

There is no middle ground; we are for Christ and what He commanded or we are against Him and His teachings. We may be unwise in our ways of presenting Him to the people, but we cannot be too much in earnest, cannot follow too closely in His footsteps. If we would but apprehend Christ as Paul did, our lives would be very often greatly different than they are. Beware of getting the idea that you can do too much for your Saviour. What does the little we can do for Him amount to in comparison with what He has done for us, has given to us, and still greater reward that He has in reserve for us if we but prove faithful in our high calling?

Often we think that our little affairs of earth are of importance, and they are, but only from the physical standpoint. But how small they seem when compared with the things of eternity. How poor and mean earthly wealth appears when we compare it with the heavenly riches. How infinitely short are the years of our sojourn on the earth in comparison with the eternity which we shall spend with Jesus at the right hand of the Father if we but prove true to our calling and profession during our life on earth. We cannot have our treasure on earth and in heaven.

In the war between good and evil there is no standing aloof and refusing to enlist; we, everyone, all of us, are for Christ or



against Him. If we are not actively for Him, we are against Him; and the stake is the greatest possible, being nothing less than salvation and eternal happiness or condemnation and eternal misery. How can we hesitate to choose when the issue is so important and our time is so short and uncertain?

There is an increasing number, even among those professing to believe in and follow Christ, who regard the matter with apparent indifference. They do not believe it is necessary to come out and be separate, to have anything but a worldly view of life and its occupations and recreations. They join in businesses that are not Christian, and they are often the life of amusements whose tendency is debasing, and of the devil. If Christ is our God, let us follow Him, and if the world and its pleasures are our god, let us follow him, and if the world and its pleasures are our god, may the Lord have mercy upon us, for we are indeed undone. Are we for or against?

— From January, 1947 Bible Monitor

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#### CHILDREN'S PAGE

### GOD'S PROMISE TO ABRAHAM

Genesis 12:1-9

And God said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee."

Abram or Abraham was a man that believed in God. He was a decendent of Noah's son, Shem. When God told Abraham to leave his country and his father's house, he got up and went. This was probably not an easy thing for Abraham to do. It appears that Abraham had it good with his father, Terah. Abraham had married a woman named Sarah. He was seventy-five years old when he left his country and his father's house. Abraham's nephew, Lot went with him and they took the flocks and herds that belonged to Abraham and also many servants. In his time Abraham was a rich man. The land that God had given to Abraham to live in was the land of Canaan.

The promise that God gave Abraham was this, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; And I will bless thee and curse him that curseth thee: and in thee shall all the families of the earth be blessed."

When Abraham arrived in Canaan the Lord appeared unto him again and said, "Unto thy seed will I give this land," mean-



ing that the desendents of Abraham and his children would inherit this land of Canaan.

The land of Canaan is what we call Palestine today and because of the unfaithfulness of the Jews (Abraham's seed) they were scattered into all other nations and their country was possessed by others. However, God's promise to Abraham still stands and today we see the land of Palestine again occupied by the nation of Israel, the children of Abraham.

God told Abraham He would "bless them that bless thee and curse him that curseth thee." We wonder how God can bless our country so abundantly when so many do not believe in Him. America has always been good to God's people, the Jews. Do you suppose that this is the reason that God continues to bless our nation? Let us pray that this country will never turn against the children of Abraham.

God also said, "And in thee shall all the families of the earth be blessed."

God has indeed blessed all the families of the earth. Our Lord and Saviour, Jesus Christ, was born of the virgin Mary who was of the children of Abraham. Jesus came into this world to die that all those that believe in Him might have eternal life.

— Brother Rudy Cover



## NEWS ITEMS

### LITTLESTOWN, PENNSYLVANIA

In June the Lord blessed the Walnut Grove Congregation with a most wonderful revival meeting. Brother David Kegerreis, our evangelist brought forth the good seed of the Word and did his duty not to shun any part of it. We were happy for the fellowship with his wife and family being with us most of the meeting.

The first Sunday of October we were greatly blessed with another mountain-top experience. Our Lovefeast was very well attended. It is a great blessing to have spiritual fellowship with those of like precious faith. We wish to thank the Elders and Ministers especially for their inspiring messages. Those with us for the day were our Elder James Kegerreis, Frank Shaffer, Laverne Keeney, Allen Eberly, Joshua Rice and David Kegerreis. Our communion service in the evening was a sacred occasion with Brother David Kegerreis officiating. The communion tables were nearly all filled and we felt much encouragement from all these services. We wish to invite each one back when you are free to worship with us.

— Sister Betty Shelly, Cor.

**QUINTER, KANSAS**

We have enjoyed a week of refreshing meetings. Brother David Skiles, our evangelist held up Jesus as the Lamb of God and His shed blood to atone for sin and that disobedience to His Word meant the wrath of God in punishment for sin. We were made to realize our lack of enthusiasm for the Lord's work and the salvation of souls.

We were happy to have the Skiles family with us for the week. The presence of many other congregations for the Lovefeast, Oct. 27 and 28, was appreciated. There were some from Dallas Center, Iowa; Grandview, Missouri; McClave, Colorado; and Plevna, Indiana.

May we all go forward with greater determination to please our Lord "and so much the more as ye see the day approaching" of our Lord's return.

— Sister Ethel Whitmer

**PLEVNA, INDIANA**

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them," Eccles. 12:1.

We were made to rejoice when three of our teen-agers chose to follow the above verse and another sister returned back to the fold. Elder Hayes Reed recently preached to us in a two-week revival meeting. May the seed sown continue to grow in each of our lives. Let us all remember the young in the church to help them shun the evil ways of the world.

— Sister Ruthanna Lilly, Cor.

**NOTE OF THANKS**

We feel no words are adequate to express our gratitude and thanks to all the brethren, sisters, relatives, and friends for their prayers, visits, cards, letters, and gifts while I was a patient at the hospital during General Conference.

We also take this opportunity of saying "Thank You" again to the members at Quinter, Kansas, who so kindly took my daughter and I into their homes and cared for me until I was able to return to my home in Virginia.

May God richly bless and reward each one.

— Sister Cletus Kauffman and Family

**APPRECIATION**

We appreciate and want to express our very sincere thanks for the gifts and get well cards. Also the many prayers for our son, David while he was ill. Again many thanks to each one.

— Brother Wilbur and Sister Thelma Uplinger

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W. S. Reed  
Dallas Center,  
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# BIBLE MONITOR

VOL. LI

DECEMBER 15, 1973

NO. 24

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## GOD'S GIFT—MY GIFT

God's Christmas Gift of long ago  
Has lasted through the years;  
And still is keeping hearts aglow,  
Dispelling doubts and fears.

And with this Gift of gifts in mind,  
How can I show my love?  
How can my heart expression find  
To Him who reigns above?

I have no frankincense, no gold,  
No myrrh, no costly gifts,  
To use as password to the fold,  
From earth my soul to lift.

Ah, man of earth, defeated soul,  
You need no priceless pearl;  
To place your life in His control  
Will blessings rare unfurl.

And when the soul of man is free  
To love this Gift Divine,  
There is no question, for we'll say,  
Lord, all I have is Thine.

— M. E. Detterline

## GLAD TIDINGS

As we come to this season of the year our thoughts are drawn again to an unprecedented event in this world's history — the birth of our Lord. Everything concerning Jesus is a matter of interest to us. Christians commemorate His birth with great joy because we realize the many benefits of salvation as the result of His coming into this world. Although we see evil on every hand and we live in perilous times, we know that Jesus came into the world to atone for the sins of those who would accept and obey Him. This should bring joy to the heart of every believer.

Luke records one event of interest following the birth of Jesus. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger," Lk. 2:8-12.

No doubt that was a most thrilling experience which came unto the shepherds that night. It would almost make us envious of them. But God had a purpose in it — the good tidings of great joy. Then, too, many of us may experience even a greater manifestation of the power and glory of God if we are ready when Jesus comes again. We are not told the name of the angel that brought the good tidings to the shepherds, but possibly it was Gabriel since it was he that made the announcement to Mary that she would bring forth a Son who would be called Jesus.

We notice the angel appeared unto the shepherds as they tended their flock by night. It says "... the glory of the Lord shone round about them: and they were sore afraid." We may wonder what that glory was. We remember the account of Saul's conversion, how a light from Heaven shone about him after which he could not see for three days. We also recall that at the time of Christ's transfiguration "... his face did shine as the sun, and his raiment was white as the light." In these instances we find that man was very much afraid. Why? Is it not because ever since man fell in the garden he fears extraordinary appearances of God? Man is made to know of his many imperfections. Yet both the angel and Christ hastened to reassure man: "Fear not ... Be not afraid." Although we should have a fear of reverence toward God and Christ we should not be afraid of Them for "perfect love casteth out fear."

We may take heart in the fact that not many of the wise and mighty of this world are chosen to receive such pronouncements. Rather, one might suppose that such wonderful tidings would be given only to kings and priests. How thankful we should be that the tidings were brought to the shepherds who were common people for we can identify with them.

We are made to rejoice this Christmas Season that a Saviour was born into the world for if we are faithful to His teachings we may one day have a part with Him. He came into this world to "bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," Heb. 9:28.

Let us be reminded that it takes preparation, prayer and watching that we may be ready to meet Him without fear when He comes again.

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## THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT

II Cor. 9:15

Here in this text God is speaking to us through the Apostle Paul. This is the time of the year when there is much talk of gifts, but when we consider gifts, we realize that of all the gifts purchased and of all the gifts given or received, there is no comparison to this great Gift mentioned in this text. It is beyond our finite minds and our understanding to really fathom the greatness of this Gift. There are many things in the Word of God which we can understand only through the eye of faith. We need a desire to search and seek after these truths.

There is no other gift to match or equal this unspeakable

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THE BIBLE MONITOR

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WALTER W. BIRD, Editor: Rt. 1, Box 93A, Converse, Ind. 46919.

JACOB C. NESS, Assistant Editor: 136 Homeland Road, York, Pa. 17403

FRANK SHAFFER, Associate Editor: R. 4, Greencastle, Pa. 17225

HOWARD J. SURBEY, Associate Editor: 749 W. King St., Littlestown, Pa. 17340.



Gift. It makes no difference how much money we might have, we cannot purchase and give this Gift. Many stores, today, have many articles of the same kind to sell, but there is none other gift like this one. We are made to believe this, when God's Word tells us that no other serves the purpose of this Gift.

There is no money needed to purchase this Gift. It can be bought only with a contrite heart and a receptive mind. This Gift was given just once. This Gift was born into the world contrary to the laws of birth. God gave His only begotten Son, a truly unique gift of God Almighty, which shows the wonderful concern of God and love of the Father. Yet, people are so prone to cling to the material things of this world, which pass away and reject this great Gift without price.

His death also was contrary to the laws of death. For He arose again the third day; His body did not see corruption. "Dust unto dust shalt thou return," was not true of this unspeakable Gift. He not only arose from the grave, but has gone back to Heaven to the same position of glory and honor which He enjoyed before.

This Gift was a perfect supreme sacrifice to span the gap between the human family and God Almighty. This is not a limited gift — no matter how many accept it, whether it be millions or triple millions. What is it like to be able to shun a Devil's hell, to know His will, to drink of the water of life freely, not to have to suffer the second death of eternal punishment? For He tasted of death, hell, and the grave that we might have part in the kingdom of God.

Naturally speaking, if someone would offer us a gift of great value without costing a penny, how many people would refuse it? Yet, God is giving us something far superior to any earthly gift. Material things pass away and come to naught. No one in his right mind would refuse this Gift, which supplies joy, peace, and contentment. It also gives us power to overcome temptations of the adversary.

When we receive gifts in our family that are of real value or if we receive something that we have been wishing for, it fills us with enthusiasm and we tell others about it. Does this Gift of God enthuse us? Do we have a concern and willingness for God to use us? If we have accepted this Gift, our life will tell for Him. Others will know it because we cannot hide it. Our affections will not be set on earthly things, but on things eternal.

We would like to think of the meekness of Christ. He did not count Himself far above others. He did not seek the honor and glory of man, but lived for one purpose only and that was to do the will of His Father, who sent Him into the world. God's plan for Christ was that He should die, to taste of death for every man. When Christ died there were few that mourned. Not

many felt sorry or stood by at His death weeping. A great ado takes place in the event of the death of a president, a government official or someone high in authority or popular with the people. There are costly flower arrangements, flags are flown at half-mast and much money spent in erecting memorials. But it didn't make any difference if man didn't mourn the Saviour's death. The God of Heaven remembered and accepted the sacrifice of His Son. A black crepe, as it were, was thrown over the sun and for several hours there was darkness. The earth trembled and quaked, when this great Messiah died. He might not have been greatly esteemed in the eyes of man, but in God's sight this sacrifice was altogether righteous, perfect, and holy. Corruption couldn't lay hold of His body. History says He preached about three years, but in that time He built no church houses. He wrote no books. He had no monetary backing. He never compromised with the Devil. Don't give away a part of this unspeakable Gift by letting the Devil make inroads into your life. "Resist the devil and he will flee from you." Do we have power within us to say, "No," to Satan or to say "Get thee behind me, Satan?"

Do we desire this unspeakable Gift of God? He has promised never to leave us or forsake us. He will never cast us out. The Devil would like to come into the church and kick every member out. Are we rooted and grounded in the Word of God?

Nearly two thousand years have passed and still He is the one central character of human history. This unspeakable Gift is the only source of eternal life. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." There is no other way.

Do we consider Christ as the son of Joseph and Mary or do we see Him as the supreme sacrifice, the Redeemer of mankind? Christ finished the work which His Father gave Him to do. He proved His willingness to obey God's Word to the letter. Do we appreciate how Christ suffered, bled, and died for our sins and is now back with the Father making intercession for us? If you miss Heaven you can blame no one but yourself. Man is a free moral agent to choose either the right or the wrong.

Now we see through a glass darkly, but we know we shall have a body like unto His glorious body and be forever in His presence. What does it mean to you? What does it mean to me?

Those who have refused this gift will be cast into outer darkness where there shall be weeping, wailing, and gnashing of teeth. Those who have accepted this Gift, will hear those welcome words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

This is too wonderful for our comprehension and best of all,



there will be no end to this joyful experience for it will be for all eternity.

— Sermon by Brother George Replogle  
— Selected by Sister Maxine Surbey

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## **GOD'S MEANS OF GRACE**

It is one thing for the prophet to cry, "Prepare to meet thy God." It is another thing to know how we can meet God in peace! But there need be no confusion in this matter for the Word of God says, "Jesus is the author and finisher of our faith," Heb. 12:2. Not a dozen ways, not two, but just one through whom we can come to God in peace by the man Christ Jesus.

Oh, where shall peace be found is the cry of our hearts. The Scriptures answer, "He is our peace." How can we be sure of life? Jesus answers, "I am the life." Again Jesus says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

We stand in need of cleansing because all have sinned and separated ourselves from God. How can we be cleansed? The answer is "the blood of Jesus Christ his Son cleanseth us from all sin."

When does the blood of Jesus make the sinner clean? Some teach that all you have to do is just believe, or faith only saves: they also teach that you don't have to be baptized to be saved. We know that we are saved by faith, Eph. 2:8. We know we are saved by grace, Eph. 2:5. We know we are saved by hope, Rom, 8:24. Also we are saved by repentance, Luke 13:3-5. Likewise we are saved by baptism, 1 Pet. 3:21. The Bible does not teach we are saved by faith alone, or grace alone, or baptism alone, but it takes all of the means of grace that Jesus has provided to wash away our sins.

I want to show step by step what the Scriptures teach concerning the way of salvation. First, man must hear the Word, "Faith cometh by hearing, and hearing by the word of God," Rom. 10:17. It is necessary what we hear and that we hear all of what the Bible teaches on this subject. That is the reason that Jesus commanded, "Teaching them to observe all things whatsoever I have commanded you," Matt. 28:20.

Second, faith is necessary. Without faith it is impossible to please God, Heb. 11:6. Paul told the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16:31. But Paul didn't stop there, in verse 32, "And they spake unto him the word of the Lord, and to all that were in his



house. Verse 33, "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." Jesus said in Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We must have faith in Jesus, that He is the Son of God, and that His blood will cleanse us of our sins. This faith means trust in the Lord, and not just believe only.

Third is repentance. We must repent and turn from our sins, and be sorrowful for the sins we have committed. II Cor. 7:10, "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." The multitudes on the day of Pentecost cried out and said, "What shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38.

Fourth is confession. Rom. 10:9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." When Philip was preaching to the Ethiopian eunuch in Acts 8, the eunuch said to Philip, "... See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Then upon his confession, he stopped the chariot, and they went down into the water, both Philip and the eunuch and Philip baptized him. I John 4:3, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God ..."

The last is baptism. It is strange that men will take all the foregoing and say they are necessary but will contend that baptism is not. But what do the Scriptures teach? Let us go by the Word of God and not listen to man. I know that the Devil is willing for us to go part way; but if he can get man not to go all the way he has won that man.

Jesus says in Mark 16:16, "He that believeth and is baptized shall be saved ..." Jesus plainly says that faith plus baptism equals salvation. No doubt about it! Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Did he mean you could receive the Holy Ghost before baptism? If he did his words are of no effect. Acts 22:16, when Ananias came unto Paul he said, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." We see here baptism is for the washing away of sins.

I John 1:7, "... The blood of Jesus Christ his Son cleanseth us from all sin." Then when does the blood of Christ cleanse us from all sin? This is important. Paul in Rom. 6:3-4 says that

we are baptized into the death of Christ. Therefore we obtain the benefits of that death at baptism. The blood of Christ is applied to our sins at baptism and we are cleansed from sin.

In Gal. 3:26-27 the apostle tells us we are all the children of God by faith in Christ Jesus. How many put on Christ? "For as many of you as have been baptized into Christ have put on Christ." Therefore baptism is the point of contact with the blood of Christ. We are not in Christ until we are baptized into Him.

Eph. 2:12-13, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." We are made nigh by the blood of Christ because we have been baptized into Christ. We are baptized into the death of Christ where His blood was shed; therefore we are cleansed by the blood of Christ by being baptized into Christ. Baptism is the only means of getting into Christ. Baptism is the point of contact with the blood of Christ.

Then it takes faith, repentance, confession, and baptism to complete the plan of salvation which Jesus brought down from Heaven. Leaving out any one of them will not secure for us eternal salvation.

— W. E. Bashor, 867 Lorna Drive, Glen Ellen, California

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## A CHRISTMAS PRAYER

Our Father, we thank Thee for the return of the season when angels are near and when kindness and worship beat warm in our hearts. We are filled with tender memories, lovely dreams, deep satisfactions, and wistful longings. We thank Thee for the love, the music, the message, the fellowship, and the radiancy of these holy days. Grant us to know afresh the presence of the blessed Master and may His life flow into our hearts, His kindness be in our tongues, His beauty shine from our characters and the glory of His works be manifest in our deeds. And, Holy Father, grant that those out in life shelterless and friendless may find the way, if not into the dwellings of the great, into the lowly places where Thy people may find Thee. Bless all mothers, and little children, and homeless wanderers, and hungry wayfarers on the long, long trail of life. For us all may the Star of Bethlehem shine again and may the angels sing. Grant to little children the gladness of the Christmas joy, and to us all, dear Father, the old sweet, wonderful Christmas faith. For we seek it in the name of Jesus Christ, our Lord. Amen

— Selected by Sister Edna Flick



## MEDITATIONS

### Part 5

No one can be wrong with man and right with God.

Character reflects what you are in the dark.

The farther a man knows himself to be from perfection, the nearer he is to it.

Reputation is what you are supposed to be; character is what you are.

To be unknown of God is altogether too much privacy.

Custom tends to make tradition binding.

The lions could not touch Daniel because the Lion of the Tribe of Judah was in the den with him.

A violin string cannot play if it is too tight or too loose. Staying in the middle of the strait and narrow road is a safe place to travel.

The reason so many churches are so cold, so many folks want to sit in the "Z" row.

It is not the hours that we put in, but what we put into the hours that really counts.

Jesus began His mission with "Come and see"; He closed it with "Go and teach."

If you would know the greatest sum in addition, count your blessings.

Keep on your toes and you won't run down at the heels.

Bored are people who are bored.

It takes both rain and sunshine to make a rainbow.

The only way on earth to multiply happiness is to divide it.

Of all the things you wear, your expression is the most important.

What sunshine is to flowers, smiles are to humanity.

Always speak the truth and you'll never be concerned with your memory.

May you LIVE all the days of your life.

When a man has a "pet" peeve, it is remarkable how often he pets it.

Better to light one candle than to curse the dark.

All sunshine makes a desert.

To speak kindly does not hurt the tongue.

All the flowers of all the tomorrows are in the seeds of today.

Defeat is not bitter if you do not swallow it.

One of the biggest thrills in life comes from doing a job well.

In His will is our peace.

Worry is interest paid on trouble before it is due.

— Brother Paul R. Myers, Box 117, Greentown, Ohio



## WHAT CHRISTMAS MEANS TO ME

Christmas is a time of giving gifts, having friends, and enjoying the bounties of the earth, but Christmas means more than this.

The Christ was born in Bethlehem of Judea! How glad we should be that Jesus was born into this world to save each and everyone of us from our sins. St. Matthew 1:21.

If it had not been for the birth of Jesus, where would we be today? We would not have the privilege of knowing Him and being born again.

Each year, the old-fashioned Christmas carols are sung all over the land. It thrills my soul when we as young folks can go out and sing to the shut-in people. What joy and comfort it must bring to the shut-in to know that someone cares for him. So kind friends don't forget the shut-in and the aged this year.

### THE SHUT-IN'S PRAYER

Last night as the moon pulled anchor, and sailed out the milky way, It peeped through an open window, where a lonely shut-in lay.

The moon seemed to shine much brighter, each star seemed to nod its head,

The night seemed so strangely peaceful, when they heard what the shut-in said.

"Dear God way up in heaven, I earnestly pray to thee and my prayer oh Lord wilt thou answer and lay a healing hand on me. The vain world seems to forget me Lord and I've been a shut-in so long, I'm needing thy love Dear Jesus and instill in my heart a song. I ask not for gold or silver, or diamond to call my own. Just give me that touch of healing, I's so weak and all alone. I trust I'm not asking too much of thy heavenly wealth, when humbly, Dear Lord, I pray thee, just give me back my health."

Then off to dreamland the shut-in drifted, yes, God heard what the shut-in said.

The night seemed so strangely peaceful, God heard what the shut-in said.

Yes, Christmas means sharing the joys with one another that the Christ child was born into the world, visiting the sick, singing unto the Lord a new song and spreading the gift of love to your loved ones.

May this Blessed Christmas be yours.

— Sister Shirley Stump, R. 1, Union, Ohio 45322

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## CHILDREN'S PAGE

## MAKING THE RIGHT CHOICE

Genesis 13:1-18

Abraham had been in Egypt but he returned back to the land of Canaan where he had built an altar to the Lord. Abram was very rich. He had silver and gold and many cattle. Lot, the nephew of Abram, went with him and he also had flocks and herds. As time went on their flocks increased in number and there was not enough pasture for all the cattle and sheep of both Abram and Lot. The herds were taken to pasture by men who worked for Abram and Lot and these men were called "herdman." These men were trying to please those they worked for and soon quarreled over who could get the best pasture for their herds. There were other people who lived in this land called Canaanites and Perizzites. Of course, in those days the people lived off of their cattle and sheep because there wasn't enough pasture for everybody, Abram decided that they would have to go. Knowing of the trouble between their herdman, Abram said to Lot, "Is not the whole land before you? Separate yourself from me. If you go to the left I will go to the right; or if you go to the right I'll go to the left."

So Lot looked out over the plain of the Jordan river and saw that it was well watered everywhere; the grass was green and beautiful — plenty of water and food for all his cattle. There was only one objection to this beautiful plain. There were cities there and they were full of wicked men. Sodom was one of the worst of those wicked cities. Lot chose the Jordan plain and Abram dwelled in the land of Canaan.

Lot's herds must have increased abundantly and he became very rich. He lived in the cities close by and I suppose because the grass was greener that way, he went in the direction of Sodom. The Bible says that Sodom was a city where men were wicked and sinned before the Lord exceedingly.

After Lot had left Abram, the Lord talked with Abram and told him that he should look in every direction as far as he could see and all the land he saw the Lord would give to him and to his children forever.

God gave Abram all of the land He had promised him — even the part that Lot chose as his. It is so important that we choose to please God rather than ourselves. Only by pleasing God can we be really blessed.

"And Abram came and dwelt in the plain of Mamre and there he built an altar unto the Lord."

— Brother Rudy Cover

## THE GUIDING STAR

The birth of Christ is the outstanding miracle of the ages. The incarnation of the Son of God must be at once the most incomprehensible and monumental event of history, and it admits of no other explanation than that of the miraculous. Itself the greatest miracle, it is surrounded with other correspondingly great miracles. The angel appearances to Joseph and Mary and to the shepherds are examples, but always we are intrigued by the mysterious star that led the Wise Men of the East over their long trek to Jerusalem and finally to the very house where the Christ Child was with His mother.

Astronomers have puzzled over it, and have tried to trace the appearance of the strange phenomenon to the conjunction of certain planets about two years before Christ was born. But none of the explanations from natural appearances in the sidereal heavens is satisfactory from the Biblical standpoint. Such a star would not really be a guiding star, but would be something only that would fire the imaginations of the Wise Men. To all natural explanations Lenski gives an answer that will satisfy any trusting heart who takes the narrative of Matthew as a revelation from God that is to be simply accepted and believed. "All these views operate with a star high in the heavens like the other stars and forget that on a clear night literally hundreds of stars will twinkle above Bethlehem, and no new star among them could direct any man either on the way or to a certain house in the town, or, for that matter, in the open country. Unless Matthew is telling a fictional child's story, this star hung so low, with a light brilliant to the eye, that it did just what he reports: moved just above the road, moved from north to south, and finally stood above the very house where Christ was, so low that it designated that house and no other. The idea that the Magi inquired for a house where a boy had recently been born is not indicated in the text. God pointed out the house by means of His star" (R. C. H. Lenski).

The simple narrative of the star's leading the way for the Wise Men to travel from their home to Jerusalem, and then, after disappearing while they consulted Herod, right to the home of Joseph and Mary in Bethlehem, has furnished inspiration for many literary gems and beautiful songs and carols. It has charmed the simple faith of both childhood and the maturer ages. It has inspired many to go and follow Him wherever He may lead by the star of hope which He has implanted in the believing heart by His Spirit.

This story has also inspired many people to worship and to give, for when the Wise Men came into the presence of the Child they fell before Him in adoration and presented their



rich gifts of gold, frankincense, and myrrh. Here were the first Christmas gifts and the first recorded instances of the worship of Christ, although the shepherds also probably worshiped Him in their earlier visit. And as we go over the story again this Christmastide may the heavenly star that shines in our hearts direct us to sincere worship and lead us to give Him the best that we have — our hearts, our lives, our all — and cause us to think of those who know Him not.

— Selected from the Christian Monitor

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Thou shalt call his name Jesus: for he shall save his people from their sins.

—Matthew 1:21

“Christ is born, the great Anointed;  
Heaven and earth His praises sing!  
Oh, receive whom God appointed  
For your Prophet, Priest, and King.

“Haste, ye mortals, to adore Him;  
Learn His name and taste His joy;  
Till in heaven ye sing before Him  
‘Glory be to God most high!’ ”

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

—Isaiah 9:6

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## NEWS ITEMS

### BETHEL, PENNSYLVANIA

The Bethel Congregation enjoyed another blessed time of refreshing during our revival meetings. Elder Laverne Keeney brought soul-stirring messages from God's Word each evening from August 12 to 26, 1973. At the close of these services five precious souls were baptized. We pray that each of these babes in Christ has made peace with God and man.

On October 28, 1973, we enjoyed our Lovefeast. Ministers present were Elders Ray Shank, Laverne Keeney, Allen Eberly, Jacob Ness, and Brother Jack Snyder. Brother Keeney officiated

at the Communion Service in the evening. There were 132 communicants. Truly it was good to be there.

— Sister Mary Hartz, Cor.

### **LITITZ, PENNSYLVANIA**

The Northern Lancaster County congregation enjoyed a revival meeting the first two weeks of September, with Elder Edward Johnson as the evangelist. The attendance was good throughout the meetings, although there were no additions to the church at this time. We pray the good seed that was sown will take root and bring forth fruit in due time.

We were glad to have Sister Johnson with us throughout the meeting, and also the brethren and sisters from other congregations that came from a distance to be with us. May God bless you all for your efforts.

On October 21, we enjoyed another Lovefeast with a good attendance. Ministers present during the day were Elder David Ebling, Elder Ray Shank, Brother Paul Hartz, Brother David Kegerreis, and Elder James Kegerreis, our Elder. In the evening there were about 120 surrounding the Lord's table, with Brother David Kegerreis officiating.

— Sister Susanna B. Johns

### **WAUSEON, OHIO**

The West Fulton Congregation enjoyed a revival meeting when Elder Jacob Ness came into our midst and held a two weeks meeting, beginning September 30. Brother Ness brought many inspiring and uplifting messages to us. As a result two young souls gave their hearts to the Lord and were baptized the last Sunday.

We were glad to have Sister Ness, son and daughter, and also Brother Ness' mother here the last couple days.

May God bless Brother Ness as he continues laboring for his Master.

— Sister Leola Beck, Cor.

### **THANKS**

We want to thank everyone for the cards, prayers, financial assistance and kind deeds we received during David's illness. Everything was greatly appreciated. May God bless each of you who gave of yourselves so willingly. Thanks again.

— Brother and Sister David Surbey

### **NOTE OF THANKS**

I would like to express my sincere thanks to brethren, sisters, and friends for their prayers, cards, and gifts while I was in the hospital. May God richly bless each one.

— Sister Carolyn Carpenter

### **OBITUARY**

#### **DOLLIE FOREMAN**

Mary Elzina (Dollie) Stemen Foreman was born on January

19, 1880 to Charles and Lusetta Brower Stemen near Lacona, Iowa, and departed this life at Perry Manor, Perry, Iowa, on October 14, 1973, at the age of 93 years, 8 months, and 25 days.

She was married to John Wesley Foreman on February 2, 1898. Six children were born to this union: Elsie, Frank, Grace, Clarence, Lester, and Lonnie.

She was baptized into the Dunkard Church at the age of 13 years. Most of her life was spent in Clark County, Iowa, moving to Dallas Center, Iowa, in 1947.

Preceding her in death were her parents, husband, and son, Clarence of Denver, Colorado. Also four sisters and two brothers.

She is survived by three sons and two daughters: daughter Elsie Byerly and husband Ken, of Brooklyn, Iowa; son Frank Foreman and wife Nina, of Springfield, Illinois; daughter Grace Lingle and husband Harry, of Osceola, Iowa; son Leslie Foreman and wife Bernice, of La Habra, California; and son Lonnie Foreman and wife Eleanor, of South Gate, California. Also fifteen grandchildren; several great-grandchildren; neices and nephews.

Elder W. S. Reed and Elder Joseph Flora were in charge of funeral services at the Dallas Center Dunkard Brethren Church, on October 17, 1973. Elder Ray Reed had charge of the burial service at the Maple Grove Cemetery, Osceola, Iowa.

God saw the road was getting rough  
The hills were hard to climb.  
He gently closed her loving eyes  
And whispered, "Peace be thine."  
Her weary hours, her days of pain  
Her weary nights are passed.  
Her ever patient worn out frame  
Has found sweet rest at last.

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## DAILY DEVOTIONS FOR JANUARY, 1974

### CAPTIVITY

#### CARE, CARES, CAREFULNESS, CARELESSNESS

Memory Verse, Luke 4:18

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and

recovering of sight to the blind, to set at liberty them that are bruised.

Tues. 1—Obad. 1:1-21

Wed. 2—Hab. 1:1-17

Thurs. 3—Zeph. 3:1-20

Fri. 4—Zech. 6:1-15

Sat. 5—Luke 4:14-44



Memory Verse, II Cor. 10:5  
Casting down imaginations,  
and every high thing that  
exalteth itself against the  
knowledge of God, and  
bringing into captivity every  
thought to the obedience  
of Christ.

Sun. 6—Luke 21:1-38  
Mon. 7—Rom. 7:1-25  
Tues. 8—II Cor. 10:1-18  
Wed. 9—Eph. 4:1-32  
Thurs. 10—II Tim. 2:1-26  
Fri. 11—II Tim. 3:1-17  
Sat. 12—Rev. 13:1-18

Memory Verse, Deut. 11:12  
A land which the Lord thy  
God careth for: the eyes of  
the Lord thy God are always  
upon it, from the beginning  
of the year even unto the  
end of the year.

Sun. 13—Deut. 11:1-32  
Mon. 14—Deut. 15:1-23  
Tues. 15—Psa. 142:1-7  
Wed. 16—Jer. 17:1-27  
Thurs. 17—Dan. 3:1-18  
Fri. 18—Zeph. 2:1-15  
Sat. 19—Matt. 13:1-23

Memory Verse, Deut. 15:5  
Only if thou carefully hear-  
ken unto the voice of the  
Lord thy God, to observe to

do all these commandments  
which I command thee this  
day.

Sun. 20—Mark 4:14-41  
Mon. 21—Luke 10:21-42  
Tues. 22—Luke 21:1-38  
Wed. 23—John 10:1-30  
Thurs. 24—John 12:1-26  
Fri. 25—I Cor. 7:1-34  
Sat. 26—I Cor. 12:1-31

Memory Verse, Phil. 4:6  
Be careful for nothing; but  
in everything by prayer and  
supplication with thanksgiv-  
ing let your requests be  
made known unto God.

Sun. 27—II Cor. 7:1-16  
Mon. 28—II Cor. 8:1-24  
Tues. 29—Phil. 4:1-23  
Wed. 30—Titus 3:1-15  
Thurs. 31—I Pet. 5:1-14

Memory Verse, Titus 3:8  
This is a faithful saying, and  
these things I will that thou  
affirm constantly, that they  
which have believed in God  
might be careful to main-  
tain good works. These  
things are good and profit-  
able unto men.

I Pet. 5:7  
Casting all your care upon  
him; for he careth for you.

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## ADULT SUNDAY SCHOOL LESSONS FOR JAN., 1974

January 6 — Matthew 3:1-17

January 13 — Matthew 4:1-25

January 20 — Matthew 5:1-16

January 27 — Matthew 5:17-48